A Syn. P. 63. 52

A PREPARATION to the Receiuing of Christs BODY and BLOVD.

Directing weake Christians *how they may worthily receiue the same*

By W. BRADSHAVV.

With a profitable Treatise of the same Argument, written by another.

The 9. Edition corrected and inlarged

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To the vertuous *and worthy Lady*, GRACE DARCY.

MADAM.

THOSE Notes which were lately writ forth for your priuate vſe, I am now emboldned to make more cõmon; not for any conceited worth in them,

them, but to auoid the trouble, of yeelding ſatisfaction to other good friends, that deſire and exſpect the like office from me. I am ſure herein I ſhal hurt none, but my ſelfe, nor ſo much as offend any, excepting thoſe for whoſe vſe the publiſhing hereof was neuer intended.

Your Ladiſhips fauourable acceptance of them in priuate, hath made them the bolder to come forth in publike, and to grace themſelues with the profeſsion of your fauour, which is their greateſt ornament.

I hope that you who haue giuen them ſome entertainement in your cloſet, wil not careleſtly paſſe by them

them as vnknowne, now they preſent themſelues vnto you in the ſtreet: the rather for that they come not alone, but accompanied, aſsiſted, and countenanced with a moſt profitable Treatiſe of the ſame Argument, written long ſince by one whom your Ladiſhip reuerenceth, and whoſe perſon and labours in the worke of Chriſt Ieſus, are (and that deſeruedly) much eſteemed of the people of God.

I ſhall not need to admoniſh you of the vſe of either of theſe Treatiſes: Themſelues, how little ſo euer, are in that point able to ſpeake for themſelues. Only take heed (good Madam) leſt in their with-

drawing of you from the damnable ſin of profaning this holy Sacrament, you be not by miſ-conſtruction brought vnto any wicked and ſuperſtitious adoration thereof.

Thus vnfainedly praying the Lord more & more to bleſſe the worthy Knight your husband, and your ſelfe, and from heauen to reward thoſe many fauors receiued from you both, I humbly take my leaue. *Ian.* 2. 1608.

Your Ladiſhips much bounden.

W. B.

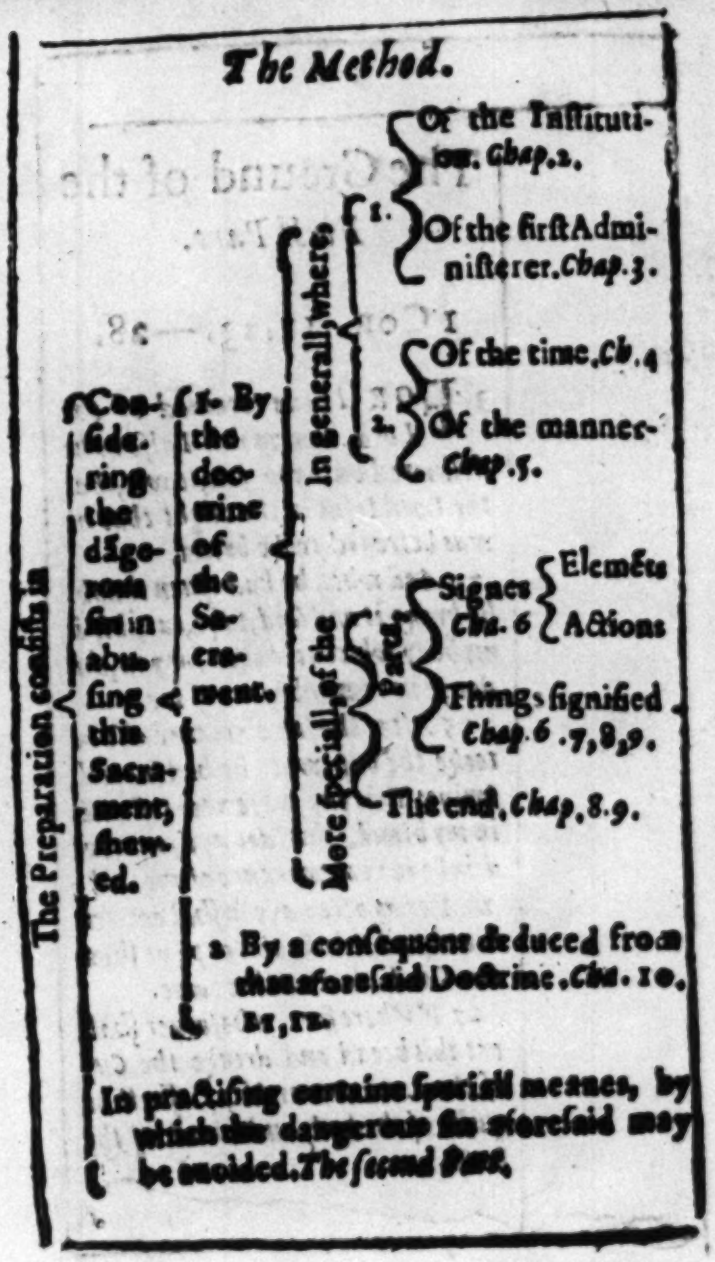
To the Reader.

LEt it not offend thee (good Reader) that in this Edition I haue varied somewhat from the former. When I first published this Treatise, I little thought it should haue been thus often called to the Presse, which (as I suppose) is not so much for any special worth in it, as for the worthinesse of the other treatise of the same Argument, vnto which it is adioyned; and which, this was the meanes to bring into the Light. However, seeing by this meanes it comes to passe that this of mine falleth into the hands of many, that otherwise (I assure my selfe) would neuer haue looked after it, & these such, as (if it had the Authors sense) it would blush to looke in the face, being so meanly set out & furnished as it is: I haue deemed it fitting this once to reuiew the same, & to send

it forth in this forme thou seest; wherein some defects in the former are (as I think) supplied, though not so many as either thou or I could wish. The old plainnes thereof doth still continue, which I esteeme as no disgrace thereunto, it being by that meanes fitter for the use of plaine and simple hearted Christians, for whose help and direction I first published it.

Farewell

The Method.


The Preparation consists in
Considering the degenerate sin in abusing this Sacrament, shewed.
1. By the doctrine of the Sacrament.
2. By a consequent deduced from the aforesaid Doctrine. Chap. 10. 11, 12.
In generall, where.
1. Of the Institution. Chap. 2.
1. Of the first Administerer. Chap. 3.
I
Of the time. Ch. 4
2. Of the manner. Chap. 5.
More specially, of the parts.
Signes
Elements
Chap. 6
Actions
Things signified Chap. 6. 7, 8, 9.
The end. Chap. 8. 9.
In practising certaine speciall meanes, by which the dangerous sin aforesaid may be avoided. The second part.

The Ground of the First Part.

1 Cor. 11. 23.—28.

23 FOR I have receiued of the Lord, that which I also haue deliuered vnto you, to wit, that the Lord Iesus in the night that he was betrayed, tooke bread,

24 And when he had giuen thanks he brake it and said, take, eat, this is my body which is broken for you, this doe ye in remembrance of me.

25 After the same manner also he tooke the cup, when he had supped, saying: This cup is the new testamẽt in my bloud, this doe as oft as yee drinke in remembrance of me.

26 For as often as you shal eat this bread, and drinke this cup, ye shew the Lords death till he come.

27 Wherefore, whosoeuer shall eat this bread and drinke the Cup of the Lord vnworthily, shall be guilty of the body and bloud of the Lord.

A Preparation to THE RECEIVING of Christs Body and Blood.

The first part.

Shewing what a dangerous sinne it is to receiue this Sacrament vnworthily.

CHAP. I.

Of Preparation in generall: and the seuerall formes thereof.

NO Wiseman vseth to set vpon any difficult worke, the well performance whereof, may be much be-

beneficiall, and the ill, very hurtfull and dangerous: (such as the receiuing of the Sacrament of the Body and Bloud of Christ, will appeare to be:) but first (if hee can) hee sets some time a part, to fit and prepare himselfe thereunto; and to forecast that hee may doe it in the best, and most effectuall manner. If we goe but to an ordinary Feast, before wee set forth of our doores, wee vse to put on (if wee haue it) better than our ordinary attire, or at least to brush, and make cleane, and put more handsomely about vs, that which is vpon vs.

This Sacrament there-

fore,

fore, being the Lords Supper, and in that regard, more then an ordinary Feast; how ought wee to dresse, and prepare our selues thereunto, before wee presume to sit downe at that Table? Surely, if wee should bring our soules thereunto, in their ordinary habits and attire, we shall doe the Master of this Feast, a greater dishonor, then wee should doe to our Prince, if we presumed to presse to his Table, in the filthiest habites of Chimney-sweepers or Scauengers.

If then wee desire to reape fruit, and not hurt by this action; if wee would haue the Lord of

this Feaſt, to bid vs truely welcome, and not to frowne vpon vs; let vs before we preſume to come thither, put on our wedding Garments: And in that manner, fit and prepare our ſoules, (for the feeding of which principally, this banquet is prepared) that in the ſame, he may behold, a ſpeciall honour done to him, for preparing ſuch a Table: And what due account, we make of that food, which is there ſet before vs.

For the due performance of this worke of preparation, we cannot follow a better platforme, then that which the Apoſtle *Paul*, with his

his owne hand did draw, for a preparation, to the Church of *Corinth*, in his first Epistle, *Chap.* 11. 23. —— 33.

Wherefore their better preparation to the receiuing of this Sacrament, hee teacheth them, (and vs in them,) these two points:

1. *What a dangerous sin it is, to abuse this Sacrament ver.* 23. —— 28.

2. *By what meanes the sinne aforesaid, is to be auoided, ver.* 28. —— 33.

If wee can be assuredly perswaded of, and soundly affected with the first, and with care and good conscience put in practise, that which the Apostle propounds in the se-

cond; no doubt, but wee ſhall then come fitted and prepared to this holy Feaſt; and ſhall with exceeding comfort and delight, feed vpon that which is prepared therein.

What a dangerous ſinne it is to abuſe this Sacrament, he ſheweth vnto vs

1 *By propounding the doctrine of the Sacrament, verſ.* 23.—27.

2 *By inferring therefrom that ſpeciall ſinne aforeſaid verſ.* 27.

From which order of the Apoſtle, wee may learne by the way: That ignorance, or want of due conſideration, of the Doctrine of this Sacrament, is, and euer hath

been one principa l cauſe, that ſo many hav abuſed and profaned . e ſame; and that the. e is no hope or poſsibility, that thoſe, who are groſly ignorant herein, ſhould euer with due reuerence receiue the ſame, and in that regard reape any benefit thereby: But ſo oft as in this eſtate, they partake thereof, they runne their ſoules vpon a dangerous rocke. Ignorance well may bee the Mother of Popiſh deuotion; but it is a ſtepdame to all true Chriſtian piety, and the mother and nurſe of all ſuperſtition, profaneneſſe, and irreligious impieties in Gods Church.

CHAP. II.

Of the Author and Instituter of this Sacrament.

THE Doctrine of this Sacrament (as it is propounded by the Apostle) is Generall, or Speciall.

In the generall he teacheth vs
1. The Instituter, and the first Administerer thereof.
2. The time when it was first instituted. And the religious manner of instituting thereof.

This Sacrament was instituted and ordained by Christ Iesus himselfe, *I haue* (saith the Apostle) re-

receiued of the Lord, that which I haue deliuered vnto you, verſ. 23.

As if hee ſhould haue ſaid, if this Sacrament had beene a deuice of mans braine, or a humane tradition, hauing no other ground, but the will and pleaſure of man, your abuſe and profanation thereof had beene the leſſe. But I would haue you to conſider, that this Sacrament was ordained and inſtituted by Chriſt Ieſus himſelfe, and that I deliuered this ordinance vnto you, by expreſſe warrant and commiſsion from him: And therefore great and damnable muſt your ſinne needs be, if you ſhall pro-

ſane and abuſe the ſame.

They cannot be free from blame, who ſhall contemptuouſlie abuſe the ordinances of Men, though they require but things indifferent, and meerly vnprofitable: yea, ſuch things, as vnto the fleſh, are burthenſome and hurtfull: Much more blame-worthy then muſt they needs be, who ſhall contemne and baſely vſe an immediate ordinance of Chriſt, who never inſtituted any thing (which being highely vſed) is not exceeding profitable and good: yea, whoſe very ordaining of it (though before it was vnprofitable, or hurtfull) makes it good and profitable to

the

the worthy vſer thereof. It muſt needes thereof argue, a baſe and light eſtimation of Chriſt and his wiſedome and authority, by rude and vnreuerent behauiour, to abuſe any order, or Conſtitution of his: And yet, what is more ordinary, amongſt profeſſed Chriſtians, then to make a kinde of May-game, of the principall Ordinances of Chriſt? What palpable contempt is generally offered to the Word, read, and preached; to Prayer; to the Sacrament, Sabboths, and the Offices of the Miniſterie? How rudely and prophanely doe many behaue themſelues, in the very ſolemne wor-

ſhip

ſhip of GOD, ſhewing apparant contempt and ſcorne of the ſame? As though theſe ordinances of Chriſt, were but baſe and ridiculous matters, ſuch as are not to be deemed fit for Wiſe men to performe, but in deſt and ſcorne; or (at the beſt) but as if they were acting and counterfeiting ſome part vpon a ſtage.

But hence wee are to learne: That a ſpeciall meanes to make vs (if wee bee true and ſound hearted Chriſtians,) to ſee what a foule ſinne this is, is to conſider throughly, and to meditate ſeriouſly of this; That in the receiuing of this Sacrament, wee doe not conforme

forme to the humours, conceits, and pleasures of Men, of Magistrates, or Ministers of Churches, or Fathers; no nor to the meere ordinances of Prophets and Apostles, but to the expresse will and Comandements of Christ. This is in the nature of man, that if they bee injoyned, or commanded any thing, by an inferiour that hath authority, though the thing required be honest and lawfull, yea good and profitable; yet, they will either scorne to doe it, or doe it in scorne. But if one in authority (whom in that respect they reverence) shall require the same thing, or that which

is

is worſe: they will (if they bee not very careleſſe and deſperate) yeeld obedience thereunto, in feare and reuerence.

Except therefore, wee ſhould be ſo impious, as to hold that our Sauiour hath no power to require this duty at our hand, or ſo ſhameleſſe and impudent, as to defend, that he doth no where require it of vs; or ſo blaſphemous, as to ſay, hee hath ſhewed no wiſedome therein: wee muſt needs yeeld that it muſt needs bee a ſhamefull ſinne, to profane this Sacrament, which is enioyned to bee receiued by ſo awefull and ſouereigne Authoritie.

When

When therefore Men come so rudely and vnprepared, to the receiuing of these holy Rites, as ordinarily they doe; it is a signe they neuer thinke of that high and sacred Authority, that hath ordained them; but onely conceit and esteeme of them, as of certaine formalities, which custome and long continuance, hath made a fashion: and which, men are to conform vnto, more to auoid singularity, then for any necessity or profit, or out of any duty that they owe to the Institutor of them.

This then is, and ought to be the maine foundation of all true reuerence,

not

not onely in the vse of this, but of all other parts of Gods worship, *That Christ Iesus requires this seruice at our hands.* And would the Ministers of Christ (who are by their Office to dispence these and other the like Ordinances of Christ) haue their Ministery not contemned, but truely reuerenced, they should make it appeare (as *Paul* doth here) that they minister no other word, or Sacraments, prescribe no other worship, preach no other doctrine, binde mens consciences with no other lawes, allure them with no other promises, feare them with no other threatnings, then such as

they can both ſay, and ſhew, that they haue receiued from Chriſt himſelfe.

CHAP. III.

Of the firſt Adminiſterer of this Sacrament.

OVr Sauiour Chriſt did not onely himſelfe inſtitute this Sacrament, but did in his owne perſon, and with his own hand, firſt of all adminiſter the ſame.

The Lord Ieſus (ſaith the Apoſtle) *the night that he was betrayed, tooke bread, &c.* As though he ſhould ſay: If but my ſelfe, or any other Apoſtle, or any perſon inferiour to an Apoſtle, had inſtituted this

this Sacrament, by Commiſsion from Chriſt, men ſhould (notwithſtanding) haue feared, to lay impure hands vpon a thing ſo holy. Much more, when Chriſt Ieſus hath not onely immediately inſtituted, but was himſelfe in his owne perſon, a Miniſter thereof, and the firſt that did, adminiſter the ſame.

That ſeruice and worſhip, required by mans law, framed but by conſequence from the word, or according to the generall rules thereof, is in a holy and religious manner to bee performed: Much more ſuch a ſeruice, as Chriſt ſo immediately and expreſsly inſtituted

stinted, not trusting to the discourse and wit of man to appoint the same, and which himselfe did so religiously, in his owne person performe: so that it cannot but argue great impiety in them, who shall contemptuously, or but carelesly behaue themselues in or about the same.

Hence we are to learne,

1. That albeit this Sacrament is administred vnto vs now, by the hands of weake and sinfull men; yet they being the lawfull Ministers, and Substitutes of Christ, wee are to receiue it from their hands, as from the hands of Christ himselfe, who though hee be not bodily, yet

yet is ſpiritually, and will bee as effectually preſent now, as at the firſt inſtitution, and adminiſtration thereon. And therefore great ſhall their ſhame be & fearefull their danger, who ſhall preſume to put forth prophane hands, to receiue ſuch high myſteries, from the holy and pure hands of Chriſt himſelfe.

2 It being a great honour to this Sacrament, that Chriſt himſelf ſhould in his owne perſon adminiſter it. All good Chriſtians ſhould thinke, and eſteeme it as an honour vnto themſelues to bee admitted thereunto, and as a great indignity and diſgrace, to be excluded there-

therefore! Much more to exclude themselues from the same, when they may bee admitted thereunto.

3 The Ministers of the Word and Sacraments also, should hence learne, to take heed how they presume to administer this Sacrament to such persons as they haue cause to be perswaded, that Christ himselfe would deny this Sacrament vnto; or how they deny it to such, as Christ himselfe (if hee were in their place) would administer it vnto. The one is a greater indignity to the Sacrament it selfe, the other a mor then barbarous wrong to their brethren,

CHAP.

Chap. IV.

Of the time, when this Sacrament was instituted.

THe time that Christ, in his speciall wisedome made choice of to institute and administer this Sacrament, was, *In the night in which hee was betrayed, verse 23.*

This Circumstance argueth:

That this speciall ordinance, which at this time hee instituted for his Church, when hee was preparing himselfe to the greatest worke of loue, that euer was shewed, euen to lay downe his life; for it must needs proceed from his infinite loue and mercy.

mercy. Gifts bequeathed by friends vpon their death-beds, vse much to be esteemed; and where they are contemned, there the loue of the giuer is thought to bee despised. If then the loue of Christ, shewed vnto vs when he was dying, yea, euen ready to bee put to death for our sake, be deare and precious vnto vs: This Sacrament, which at that very time was instituted by him, and as a speciall Legacy bequeathed to his Church (for whom hee thought not his owne precious bloud too deare) it must needes deserue to bee deare and precious to vs, & therefore a horrible indignity offered by vs, to

to abuſe and profane the ſame.

2. This was no time for Chriſt, who was infinite in wiſdome, to ſpend in inſtituting needleſſe & vnprofitable ceremonies: The vaineſt men that are (if not deſperatly wicked or diſtempered in their braine) doe not vſe at ſuch a time, to abuſe themſelues about vanities; but their thoughts then vſe to be taken vp, with thoſe matter which moſt neceſſarily concerne themſelues, and their friends. Farre then bee it from vs, that wee ſhould thinke, that our bleſſed Sauiour, ſhould at this time, finde nothing elſe to doe, but to buſie himſelfe,

ſelfe, in laying vpon his Church idle and friuolous obſeruances. If men, how miſerable ſoeuer in their liues paſt, at ſuch times as this, vſe to beſtow the beſt things they haue vpon them they moſt loue; we muſt needs conceiue; (or exceedingly diſhonour our Sauiour Chriſt) That this ſacrament, which at this time hee bequeathed vnto all his Churches as a ſpecially Legacy, is of ſome inestimable price and value: And therfore, that it muſt needes be intollerable inhumanity, and ingratitude, to deſpiſe and abuſe the ſame.

3 Seing that our Sauiour, at this time was

vndergoing the greateſt, moſt painefull, and difficult worke that euer was or ſhall bee performed, euen to offer vp himſelfe a ſacrifice for his Church, the zeale of which worke had now, more then euer eaten him vp, and captiuated all the thoughts and affections of his ſoule: ſo as it was not poſsible for him at this time to thinke of any things elſe, but what might further this worke of our Redemption, and the ſaluation of our ſoules. Wee muſt needes conclude, that this Sacrament, beeing at this time, ſo deliberatlie both inſtituted and adminiſtred, muſt needes tend after a ſpeciall man-

ner) to the furtherance of our ſaluation, and to make the work of our Redemption effectuall vnto vs. So that, to ſee light, by this Sacrament, is to deſpiſe the great worke of our Redemption, and the ſaluation of our ſoules, purchaſe by the bloud of Chriſt.

Chap. V.

Of the religious manner, of inſtituting and adminiſtring this Sacrament.

OVr Sauiour Chriſt, in the inſtituting and adminiſtring of this Sacrament, is ſaid by the Apoſtle, *To giue thankes.* By the Euangeliſt *Matthew*, *To bleſſe* that which

he inſtituted and adminiſtred.

By this Bleſsing and Thankeſ-giuiug, he dedicated and conſecrated the outward elements in this Sacrament, vnto that holy and myſticall vſe, vnto which they are applied.

This Bleſsing, was an earneſt and effectuall calling vpon God his Father, That he would bee pleaſed to make this Sacrament, (being duely adminiſtred and receiued) fruitfull and effectuall to thoſe holy and ſauing ends and vſes, for which they were ordained.

His Thankeſ-giuing was (no doubt) a rendring of ſpeciall glory and praiſe vnto God, for hearing his

his prayer, and therein for the great fruit and benefit, that (through the blessing of GOD) shall certainely redound vnto all those who are worthy Receiuers of this Sacrament.

1. In that our Saviour doth in so speciall a manner, blesse this Sacrament: we may bee assured, that by this meanes, he hath obtained from God, a speciall blessing vpon it. For in him the Father is so well pleased, that that may truely and vndoubtedly bee verified of him, which *Balac* said of *Balam*, *That which hee blesseth, is blessed, and that which he curseth, is cursed.* Christ Iesus therefore

hauing, at his first institution and administration thereof, blessed this Sacrament; that is, by Prayer, drawne downe from heauen, a speciall Blessing vpon it, we must not so vnderstand the same, as though this blessing touched onely that particular Supper, which then was celebrated at that present: but we are (out of all doubt) to bee perswaded, that the very same blessing cleaues vnseparably to this Sacrament, (as oft as it shall bee administred and receiued, as it ought to be) to the end of the world. So that it shall bee a blessed Sacrament to euery worthy Receiuer thereof;

thereof: That is, it ſhall be an inſtrument of ſome great and ſpeciall bleſsing it is to them: and the greater inſtrument of bleſsing it is to them, the greater curſe it will bee to thoſe who ſhall profane, and vnreuerently abuſe the ſame.

The ſpeciall Thankes that our Sauiour giues, ſhewes; that wee cannot too thankefully receiue this Sacrament. And that if wee receiue it in that manner that wee ought to doe, that in the ſame we ſhall receiue that, for which we ſhal haue cauſe to giue thankes & praiſe, and glory vnto God as long as we breath. And the more thankſ. worthy

gift, is preſented vnto vs, is this Sacrament, the more vngratefull; and graceleſſe wee, that ſhall carleſly, and vndutifully receiue the ſame.

CHAP. VI.

Of the outward Signes and Elements of this Sacrament.

HItherto of that which the Apoſtle teacheth in generall concerning this Sacrament:

That which he teacheth in ſpeciall followeth.

He teacheth in ſpeciall.
1. *What are the parts of this Sacrament,*
2. *What is the end,*

For

For the the better vnderſtanding of the parts of this Sacrament, ſomething is to bee premiſed of a Sacrament in general. This word (*Sacrament*) was wont to ſignifie that ſolemne oath, which the Romane Souldiours were wont to take, whereby they bound themſelues, to performe faithfull ſeruice to the Emperour in his warres: whence the Latine Diuines haue borrowed it, and now by cuſtome it is become (in theſe Weſtern Churches) a proper name, whereby theſe outward badges, and Enſignes of Chriſtianity (*viz.* Baptiſme and the Lords Supper) are vſually called: becauſe

that Christians in the due Receiuing of them, do after a speciall manner binde themselues, (as it were by solemne vowes and oaths) to doe their Lord and Master Iesus Christ faithfull seruice in his warres, against the world, the flesh, and the diuell.

More especially, Sacraments are mysticall Rites and Ceremonies, ordained by Christ to shadow & confirm to his Church, the Couenant of grace, or mystery of Redemption.

Mysticall Rites and Ceremonies, are certaine outward bodily sensible signes instituted, to shadow and present in a secret

ſecret and artificiall manner, things ſpirituall and internall.

In euery Sacrament therefore, there are two things to be conſidered.

1 *The outward bodily Signe.*

2 *The ſpirituall matter, which it myſtically ſhaddowed and ſet foorth by that Signe, and yet after a ſort hidden and locked vp in the ſame.*

The Apoſtle expreſſeth both theſe.

The ſignes are:

1 *Certaine outward Elements.*

2 *Certaine myſtically actions, in and about the Elements.*

The Elements are Bread & Wine. *He tooke Bread:*

ver. 23.

v. 23. *After the ſame manner alſo he tooke the Cup, v.* 25. Wine is not expreſſed heere, but it is implyed, and the fruit of the vine is expreſly mentioned by our Sauiour, *Matth.* 26 *Mar.* 14.

The actions in and about the Elements are,

1 *Breaking and eating of bread.*

2 *Drinking of wine.*

Theſe ſignes conſidered in themſelues, are not of ſuch force, to ſtir vp any great reuerence in the receiuing of them: there being no one thing more common in the world, then eating of Bread, and drinking of wine; yet there is no iuſt cauſe why, in regard of the

the commonnes of them, that this ſacrament ſhold bee deſpiſed, they being matters in themſelues, both profitable and comfortable. If Chriſt had not onely ordained bread in generall, for this Sacrament, but the baſeſt and hardeſt kind of bread that could bee, ſuch as is made of pulſe, or branne, or acornes: if in ſteed of wine, hee had appointed vs in this action, vinegar mingled with Gall to drinke, ſuch as himſelfe (for our ſakes) was content to taſte of; it would beſeeme the daintieſt, and moſt queaſie ſtomacke, (that lookes to bee ſaued by him) to receiue the ſame thankefully, reuerently

rently and religiously If he had required of vs, in stead of eating bread, and drinking wine, some seruice as painefull (and in it selfe shamefull) as Circumcision, it had beene our duty, to haue accounted it (as the Iewes did) our honour to performe the same. It is then intollerable insolency, to thinke it a base and contemptible thing, vpon Christs speciall pleasure, to eat bread, and drinke wine at his Table, to that end for which he hath the same.

There are many things, that in themselues are of no honour or respect, that in regard of some speciall vse and application,

tion, are matters of great honor, as the white Wand carried before the Iudge; the Cap of Maintenance, worne before the Lord Maior, the sword borne before the King. Though therefore these outward signes, bee in themselues but common matters; yet in respect of that speciall mystery that is in them, being applyed to that vse vnto which they are in this Sacrament, and that by Christs owne ordinance, they must needes bee both an honour to Christ, and honourable to the due vser of them.

In that this eating of bread, and drinking of wine here required, was

at

at the first institution done after Supper, as the Apostle noteth: it sheweth that this bread and wine, and this eating and drinking, hath more then an ordinary vse or end: *viz.* That we are to eat this bread, and to drinke this wine, not so much to satisfie hunger and quench thirst, for to nourish our bodies and reuiue and refresh our vitall spirits, for then our Sauiour would not haue administered it immediatly after supper, and that a festiuall Supper, when they (who were to receiue it at his handes) were filled before with bread and wine. But wee must looke heerein, to an-

another more high and ſpeciall vſe, vnto which it pleaſeth the wiſedome and goodneſſe of Chriſt in this action, to aduance theſe common and ordinary things. So that in this bread and wine, wee muſt looke after bread & wine of another & higher nature; ſuch whereby our ſoules are to bee nouriſhed and refreſhed to euerlaſting life.

CHAP. VII.

Of the things ſignified, by the ſignes afore ſaid.

HItherto of the outward ſignes in this Sacrament. The myſteries contained, in and vnder theſe ſignes, and expreſſed

preſſed by them, are the greateſt that can be imagined.

The *Breaking of the Bread*, ſignifieth the breaking of Chriſts body, that is, all the vnſpeakeable torments that hee ſuffered in his humane nature for our ſins; which were greater, then if his liuing body had beene rent and torne into a thouſand pieces, and all his bones broken and beaten to powder.

The eating of this Bread, and drinking this wine, ſignifieth, that ſpeciall benefit (which the Receiuer of this Sacrament ſhall reape by the death and ſufferings of Chriſt) if by a liuely faith hee apply

ply vnto himselfe the merits thereof: *This Bread* (saith our Saviour, according to the Apostles relation) *is my body which was broken for you: And this Cup is the New Testament in my bloud, verse 24. 25.* or *is my bloud in the New Testament, that was shed for many, for the remission of their sinnes*; as it is more plainely related by the Euangelist *Matthew*. And therefore our Saviour bids them, *Take and eate* the one, and *drinke* the other.

As though hee should haue said;

This Bread, so broken as you see, shall bee a signe and token vnto you, & vnto all others that beleeue

leeue in my name, of that which I haue done and ſuffered in my fleſh for you. This wine, moreeſpecially, ſhall be a ſigne cuen of that bloud, which hanging vpon the Croſſe I ſhed, to purchaſe the pardon and remiſsion of your ſinnes, which is not ſuch bloud, as was offered in the old Teſtament, *viz.* The bloud of Oxen, Goates, and ſheepe: but is in very deed, the bloud of God and man, whereby the New Teſtament is ſealed and ratified, which offereth ſaluation to all them who ſhall repent and beleeue in mee, and relie vpon the merits of this my bloudy paſſion.

There-

Therefore, take and eate, this myſticall bread, and drinke this Wine, and let them bee as ſeales and pledges vnto you, and vnto all others (who ſhall worthily receiue the ſame That as verily, as with your bodily mouthes you eate this Bread, and drinke this Wine, and are comforted and refreſhed by them, ſo verily ſhall your ſoules taſte of, and by the mouth of Faith, feed vpon, and be refreſhed with my body and Bloud; yea, in and by the eating of this Bread and the drinking of this Wine (as you ought to doe) you ſhall ſpiritually eate and drinke my body & bloud: That is, the merits of my

Paſsion

passion shall (by meanes thereby) be so effectually applied vnto you, that thereby (as it were by daily food) you shall liue euerlastingly. So that, that which you eate and drinke in this Sacrament is not onely bread and wine, but after a sort, my Body and Bloud, which was sacrificed for you.

Is not then this Sacrament, a mystery to bee trembled at? Is it not a brutish sinne, without any preparation to rush vpon the same? If we did but eate and drinke ordinarily, for bodily necessity, or pleasure; it were brutish to runne vnto the same, as a Horse to the manger, or a Swine to the trough,

trough, not lifting our hearts (at the leaſt) to God in thankefulneſſe for them. How much more brutiſh is it, to eate this Bread, and drinke this wine, without due reuerence and regard of ſo high and heauenly a myſtery? It were an indignity offered to the great worke of our Redemption, but occaſionally to thinke or ſpeake thereof without reuerence: But to be irreuerently affected then, when by ſuch a ſpeciall ordinance it is ſo effectually repreſented and applied vnto vs, muſt needes be a dreadfull and damnable ſin.

For the further confirmation whereof, let vs conſider

conſider ſome ſpeciall inſtructions, from the particulars, in regard of the ſpeciall analogy between the ſignes and the things ſignified.

1 In that our Sauiour repreſents his Body, and this Sacrament by bread; hee teacheth vs thereby, that his Body, is to the ſoule of man, as Bread is to the body. Bread is the very ſtaffe of a mans bodily life, the moſt generall food of poore and rich; that which of all other food can leaſt bee ſpared, that which in hunger, men firſt and principally deſire: that, the ſcarcity whereof makes famine, that which if it bee plentifull, vſually makes all

all other necessaries of this life plentifull; that which we daily feede vpon; that which men generally take greatest paines for. Hence our Saiiour in the Lords Prayer, teaching to craue all the needfull cõforts in this life, comprehends all vnder *daily bread*. And therefore by like proportion, his Body in that manner, that it is here meant and propounded, is the very staffe and stay of a Christian life. That without which, neither poore nor rich, high nor low, shall liue eternally. That which, without all other meanes, can feede & nourish a man to euerlasting life; and which of

all other meanes cannot bee ſpared: That which euery true Chriſtian ſoule firſt and principally hungreth after: That, the want whereof onely, famiſheth and ſtarues the ſoule: That which they will take the greateſt paines and toyle to get; & which without the greateſt pain and trauell cannot bee gotten. That which they will deſire to feede vpon euery day, and euery meale, reliſhing nothing elſe without it.

2 In that the bread is broken, to ſignifie his Body broken for vs, it teacheth vs: that it is not ſimply the Body of Chriſt, by which we are to bee fed, but his *Bodie broken*

broken: that is, That which Christ did, and suffered for vs; especially vpon the Crosse. For (to speake properly) his Body was not broken. It is not therefore properly, Christ glorified in Heauen, or Christ simply God, or God and man, which is the bread, that a Christian soule, humbled for sinne, can digest or relish; but Christ crucified, Christ hanging vpon the Crosse. It is Christs death, that is indeed, the life of a Christian. It is Christ and his Crosse both together, that is the bread of life: yea not the Crosse onely, but the Thornes also wherewith he was crowned

ned, the whippes where-
with hee was scourged,
the nailes with which he
was fastned, the vinegar
and gall which he tasted,
yea, and *Iudas* who be-
trayed him, and *Pilate* that
condemned him, and the
Scribes and Pharises, that
prosecuted against him,
and all the people which
cried crucifie him. Christ
considered with all these,
is that Spirituall Bread,
that is typified by the mate-
riall. And without
these, hee cannot bee the
bread of life to a sinfull
soule. So that, if there be
any Transubstantiation
in this Sacrament, either
the bread is turned into
all these, or all these into
the bread.

3. The vse of wine is well knowne, it doth not onely (as water) quench the thirst, but also exceedingly comfort the heart, and refresh the Spirits. Seeing then it is the pleasure of our Saviour in this Sacrament, to make wine the type of his bloud: It teacheth vs, what effects Christs bloud, and the shedding thereof shall haue in the soules of all true Christians, and worthy Communicants. Their spirituall thirst after righteousnesse and saluation, shall be quenched. In the middest of all the horrors and terrors of death and hell, they shall by meanes thereof, bee solaced and

this, but to teach; that the true bloud of Christ belongs not to them, that if they will be saued, they must be saued by some other meanes; or onely by gazing vpon, and adoring the painted bloud of some painted or carued Crucifix.

4. This consecrated bread and wine, must also (by the precept of our Sauiour) bee eaten and drunken, and thereby wee are taught: That those onely shall liue eternally, by the vertue of Christs Body and Blond, which feede vpon the same, as mens bodies feede vpon bread and wine. For as bread and wine (if they be onely looked vpon, and

not

not taken and receiued into the ſtomack) cannot feed, nouriſh, nor refreſh the body of man, or preſerue life in the ſame? No more ſhall the Body & bloud of Chriſt, comfort and refreſh the ſoule of a ſinner, or be a meanes of ſpirituall and euerlaſting life vnto him, except they be receiued and ſpiritually applied to the ſoule, as bread and wine are to the body, when they are eaten and drunken. Thoſe therfore, who are the redeemed of Chriſt, muſt bee knit and vnited to Chriſt, and one with him, as the bread that nouriſheth, and the wine that refreſheth the body, is turned into our

flesh, and made one with it. This Sacrament then, which sealeth so great a mystery as this is, cannot be prophaned without great indignity to the mystery it selfe.

5 In that Christ saith, that that which they take and eat, it is his Body, and that which they drinke, it is his bloud, he teacheth vs; That this Sacrament doth not onely, (as in a Table) picture and represent what Christ hath suffered for sinners, but which is a thousand times more, it is by the ordinance of Christ (to the worthy Receiuer) a blessed instrument; by meanes whereof, Christ Iesus and his merits, are applied

applied and made effectuall to their soules. So that such is the vnion of the thing signified, and the signe, that in and through the eating of this bread, and drinking this wine, the soule of the worthy Receiuer doth spiritually and by faith, eate the bodie, and drinke the bloud of Iesus Christ, and alwaies findeth such strength, comfort, and life therein, as the body findes ordinarily, in the eating of bread and drinking of wine. So that this bread and this wine, are not onely naked signes of Christs Body and Bloud, as the garland and Iuy-bush are of wine, which onely shew

that

that there is wine there to be thought, but doe not exhibit it: But the Body of Christ is in such a manner in this Sacramentall bread, and the bloud in this wine, that in the eating of the one, the worthy Receiuer eats the other, and in drinking the one, drinkes the other. Can there then a greater mystery bee deuised by man; in and about which hee ought to bee reuerently conuersant, and religiously and holily affected: And is it not a brutish sinne, to behaue our selues vnworthily in such an action.

Let vs not heere passe by, but once againe enter into consideration, of

that

that execrable Religion of the Church of Rome, which keepeth ſuch a Cuppe, filled with ſuch wine (without any colour in the world) from the people. They ſay, that the bloud of Chriſt, is in the Body of Chriſt; and therefore the people in receiuing the one, receiue therein the other. But this is an Antichriſtian foppery: How can thoſe bee together, that Chriſt hath ſo directly put a ſunder, the one in a loafe, the other in a Cup? How can the bloud bee in a body broken, and pierced? How can that bloud bee in the body, which is ſhed out of the Body? what bloud of Chriſt can

can comfort a Chriſtian ſoule, but that which was ſhed? or what bloud is offered in this Sacrament, but that which was ſhed? and though it were in the body, as it is receiued in this Sacrament: yet it being Chriſts will, his bloud ſhould not only be eaten, but drunken; what a ſacrilegious lewdnes is this, where Chriſt eſpecially, and by name, requires the drinking of his bloud, that they ſhould deny the people that, and make them take vp, with the eating of it onely? And how doth it appeare, that the bloud, as it is eaten, is any part of the Sacrament, and if not, what benefit comes

to

to the Receiuer thereby, in that regard? Iust nothing. It is the drinking, and not the eating of Christs bloud in this Sacrament, that must refresh the soule of the communicant: and without this drinking thereof, the soule can no more be refreshed with the bloud of Christ, in this Sacrament, then the bodily thirst can bee quenched, by that water that is in bread. And a man, eating the Body of Christ broken, crucified, pierced with a speare, and sacrificed; so as it is exhibited to a Christian, in this Sacrament, can no more more be said, in and thereby to drinke the bloud of Christ

Christ, then the Iewes that did eate the flesh of sheepe and oxen, offered in sacrifice, after that the bloud was separated, and the parcels were rosted and broyled, could bee said them, and therein to drinke the bloud of sheep and oxen. And they might as well proue that wine was in the bread, before the consecration, as that the bloud of Christ, is in the body after the consecration.

CHAP. VIII.

Of the end and vse of this Sacrament, in respect of the Communicant.

HItherto of the parts of this Sacrament. The

The many and most generall Ends and vses follow.

Which are two.

The { 1. *Respecting our selues especially.* 2. *Others also.*

That which respecteth our selues is, That wee receiue this Sacrament, to solemnize thereby a speciall memoriall of Christ, and our Redemption by him. *This doe* (saith our Sauiour) *in remembrance of me.*

One End then, why this Sacrament is to bee vsed, and the vse to bee continued in the Church of Christ, is, That in and by the due receiuing thereof, we might the more

more feelingly and effectually remember, what our Sauiour hath done and suffered for vs.

When our speciall friends, vpon their departure from vs, doe bestow vpon vs any token of remembrance, they doe it not onely for that speciall good that comes to vs, by the ordinarie vse of the thing it selfe; but also that thereby, so often as we looke vpon the same, or vse it, we should moreouer make this vse of it, to call to minde thereby, the many loues and fauours they haue shewed vnto vs. And this is written in our nature, that when any occasion is but offered vn-

to

to vs, of remembring a deare friend departed from vs, to be more then ordinarily affected therewith. Hence ſuperſtitious perſons, ſo heartily (vpon any occaſion of remembrance) pray the Lord to haue mercy on their ſoules that are departed this life, whom they loue and haue beene bound vnto: But when they behold any ſpeciall memoriall and token of their loue, then they are often (for the time) tranſported and rauiſhed with extraordinarie affection, which they will ſhew euen to the token of remembrance it ſelfe, doing a kinde of honour vnto it. Seeing therefore, this

Sacra-

Sacrament, that is not onely left vnto vs, by the greateſt friend that euer wee had, but left of purpoſe to bee a ſpeciall remembrance and pledge, of the greateſt loue that euer was ſhewed to mortall creatures, and which hath the very effects and fruits of loue written vpon it, yea ingrauen in it, yea, in ſome ſort, contained in it: Is it not incredible, that any that loue & beleeue in Ieſus Chriſt ſhould lightly regard and vnworthily abuſe this Sacrament?

But heere by the way, wee may obſerue how ſtrangely forgetfull, euen the faithfull are of the vnſpeakeable loue of

Chriſt,

Christ, that they should stand in neede of such a Remembrance: For vnto them is this Sacrament giuen as a helpe thereunto. Is it possible that a man should bee forgetfull of such a Master, as hath with a great price redeemed him frō the Gallies? Yea, who for to redeeme him, hath made himselfe a slaue; yea, who was content to purchase his seruants freedome, with his owne death? Is it possible, such a seruant should need any speciall remembrance? Would not one thinke hee should rather need som means to make him forget his loue. Yet this is the strange disposition of all Christians,

ſtians, euen of the beſt: that though our condition was a thouſand times more miſerable, then the condition of a Turkes Gallye-ſlaue can bee: Though Chriſt Ieſus hath done ten thouſand times more for our freedome therefrom, then is poſſible for any one man to doe for another: though whatſoeuer wee enioy, wee haue it from his mercy and loue: our ſoules, bodies, ſenſes, wit, beauty, wealth, life; ſo as all our ſenſes are ſo compaſſed about with memorials of his loue, that wee can ſee, heare, feele, nor taſte any thing; but it may put vs in minde of his loue; yea, of his death

and

and paſsion, by which the free vſe of theſe things haue beene purchaſed vnto vs; yet for all this, you ſee wee ſtand in need of a more ſpeciall remembrance: Yea, and yet (ſinfull wretches that we are) we are ready to abuſe theſe Remembrances: And (which exceedeth wonder) wee are prone in the middeſt of them, moſt of all to forget Chriſt, and his loue towards vs, and then, and therein readieſt to diſhonour him.

Wee may hence further note.

That Chriſt our Sauiour, takes it moſt kindely when we remember and thinke vpon him, and that which

which hee hath done for vs.

The institution of this Sacrament, to this end shewes, he much affects and desires it. And the more hee affects, and delights in our remembrance of him; the more vnkindly and offensiuely hee will take our forgetfulnesse of him.

Hence also it appeares, that then we speciallyeate the flesh of Christ, & drink his bloud, when with a beleeuing heart and mind, we effectually remember and in our remembrance, we seriously meditate of, and in our meditation are religiously affected, and in our affections throughly inflamed with the loue

of

of Christ, grounded vpon that which Christ hath done for vs, and which is represented and sealed vnto vs in this Sacrament

Chap. IX.

Of the End and vse of this Sacrament in respect of others.

THE end that respecteth others, is; *The shewing forth of his Death till he come*, that is,

By eating this Bread, and drinking this Wine, Christians are to testifie and professe, and after a sort to preach to others, euen vnto the Worlds end, the mystery of the Gospell; the sum, sub-

ſtance, and accompliſh-ment whereof, is in the death of Chriſt, and the fruites that flow there-from, all which are re-preſented in this Sacra-ment.

Therefore in our due receiuing of this Sacra-ment, we d[illegible]e (as it were) lead men by the hand, into the Garden of *Geth-ſemane*, and there ſhew them Chriſt in extreme horror, ſweating bloud, *Iudas* traiterouſly kiſsing him, the Souldiers bind-ing him, and leading him to iudgment. Wee lead them to *Caiphas* Hall, and *Pilates* Throne, and there ſhew them Chriſt, moſt vniuſtly condemned, moſt contumelioufly buffetted and

and ſpet vpon, ſcourged & crowned with thorns, ſcorned and derided. We lead them to Mount *Calvery*, and there ſhew them him nailed on the Croſſe, drinking vineger mingled with gall, pierced with a ſpeare, forſaken of his Father, in the horror thereof crying out moſt bitterly, *My God, my GOD, why haſt thou forſaken me.* And all this for our ſake, that thereby he might free vs from the curſe of the Law, and purchaſe for vs euerlaſting life.

Can wee in this myſtery, ſee and behold al this? ſhall wee (after a ſort) heereby point it out vnto others, and ſhall wee

therewith be nothing affected in our own soules, but come vnto the receiuing thereof, as so many sensleſſe blocks.

By this it appeares, how forcible the doctrine of the Sacrament is, to terrifie all Christians from the profanation thereof, and consequently to the fitting and preparing of them to the worthy receiuing thereof.

Where (to conclude) note that the Apostle in al the former points, hath propounded nothing vnto the Church of Corinth, but what they could not be ignorant of before, which practise of the Apostle teacheth vs,

of

of what neceſsity continuall teaching is in the Church of Chriſt, when Miniſters muſt bee faine, not onely to inſtruct the people of God in thoſe points of doctrine that they are ignorant of: but often alſo call to their minde and conſideration thoſe points which they know already well enough, vpon ſuch particular occaſions as they are to make ſpeciall vſe of them. And verily, though men could ſay all the Scriptures by heart, though they could vnderſtand euery hard and difficult place thereof; though they knew all the grounds and principles of the Chriſtian Faith;

though they were able to answere all oppositions against any diuine truth: yet for all this, there would be vse both of reading the Word, and preaching also in the Church of God.

For let our knowledge be neuer so great, yet if wee bee not often put in mind of it: if wee bee not taught how in such and such particular cases to apply it, if by the power of Christs ordinance, it be not beaten out of our head, into our heart, it will bee as a dead letter vnto vs, yea, and most out of our head, when wee should most vse it. For so was the particular know ledge of this Sacrament

crament in this Church of Corinth. And ſo will the knowledge of this, or of any truth elſe bee, if it be not receiued & quickned in vs, by daily teaching and inſtruction.

Chap. X.

What it is to bee guilty of the Body and Bloud of Chriſt.

HItherto of the Doctrine of this Sacrament.

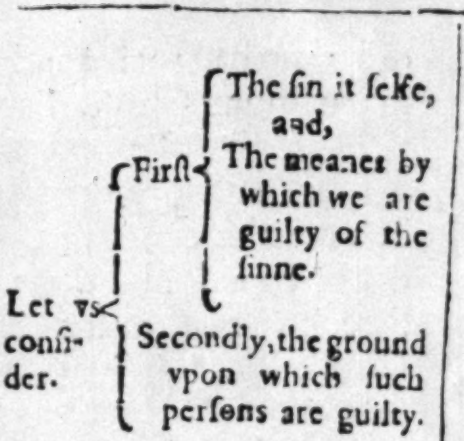
The conſequent of the Doctrine followeth.

Whoſoeuer therfore (ſaith the Apoſtle) *ſhall eate this Bread, and drinke the Cup of the Lord vnworthily, ſhal be guilty of the body and bloud of Chriſt.*

We haue in the consideration of euery particular point of doctrine concerning this sacrament, inferred generally; that it must needes bee a fearefull sin, to prophane and abuse the same, and not to receiue it in that manner that we ought to doe. But the Apostle herefrom inferreth in speciall, a monstrous dangerous sin indeed.

For the better vnderstanding therefore of the Apostles consequent and for our further helpe in this preparation,

Let



The ſinne is *A guiltines of the Body and Bloud of Chriſt.* To bee guilty of his body and bloud, is to offer ſome ſpeciall diſgrace and indignity, vnto the Perſon and ſufferings of Chriſt, and (in a ſpeciall manner) to ſinne againſt the great worke of our Redemption, Yea, in ſome ſort. to commit a ſin of the very ſame nature & quality which they

did, who had their hands in crucifying Christ. For to bee guilty of bloud, is in some sense or other, to be a murtherer and shedder of bloud; and therefore to bee guilty of Christs Bloud, is (in some degree or other) to haue our hands in his death: And by consequent to bee partners with *Iudas* in betraying him; with the wicked Iewes, in crying, crucifie him; with *Annas*, *Caiphas* and *Pilat*, in condemning him, with the cruell Souldiers, in whipping and scourging him, spetting in his face, crowning him with thornes, and nailing him on the Crosse, &c. The worst amongst Christians abhorre

horre theſe perſons, euen for theſe ſinnes committed againſt the Perſon of Chriſt. Let vs therefore learne, to abhorre that practice, which will pull vpon our heads the guilt of the ſame ſinne. To bee guilty of any bloud, (though of wicked and ſinnefull bloud) hath been a burthen, that hath made the ſtouteſt heart to ake and groane vnder it. But who is able, (when his conſcience ſhall once be awaked) to beare the guilt of innocent bloud? And if the bloud of innocent *Abel*, did lye ſo heauy vpon *Cain*, *Gen.* 4. 13. How heauy ſhall the bloud of the innocent Lambe of God,

God, lie vpon them that are guilty thereof, We may remember how heauie it was vpon *Iudas*, *Mat.* 27. 25. and we may ſee at this day how heauy it lies vpon the heads of the whole Nation of the Iewes, according to their owne curſed wiſh. *Mat.* 27.25. This ſinne therefore, being a bloudy ſin, and by conſequent in it ſelfe, a moſt vnſupportable ſinne, can wee be too carefull to auoid it? It is not our ignorance, or good meaning, that in this caſe will iuſtifie vs. Many of the Iewes did in their ignorance crucifie Chriſt, *Luke* 23. 34. *Acts* 3.17. This Church of Corinth alſo (no doubt)

doubt) had a good meaning in receiuing this Sacrament; yet by not receiuing it in this manner that they ought, they were deepely guilty of this foule ſin.

Chap. XI.

By what meanes in receiuing this Sacrament, men become guilty of the Body and Blond of Chriſt.

THe meanes by which wee become guilty of the Bodie and Bloud of Chriſt aforeſaid, is, *By receiuing this Sacrament vnworthily.*

To receiue the Sacrament vnworthily, is, To come to the Table of the Lord, and there to preſume

ſume to eate this bread,& drink this wine, without any due reuerence, or reſpect of the Myſtery that is contained in them, or of the end why they were ordained, or of the Perſon, by whoſe Authority they were ordained, or without taking any care, or thought before hand, to bee ſuch kinde of Perſons, as this Sacrament was ordained and appointed for. The beſt of men, cannot bee ſaid in themſelues to bee worthy to receiue this Sacrament: Yea, how vnworthy ſoeuer we are in our ſelues, if Chriſt deeme vs as worthy, and we be (in ſome meaſure) ſuch perſons, as hee hath or-

ordained this Sacrament for; and if we doe our vttermoſt to receiue it in that manner, with ſuch harts and affections as he requires, we may be ſaid (how vnworthy ſoeuer otherwiſe wee be) to bee worthy Receiuers of this Sacrament.

The ordinary and moſt common cauſes & means of vnworthy receiuing, are theſe which follow.

The firſt (that which wee noted in the beginning) is Ignorance: when men will preſume to partake theſe Myſteries, before they vnderſtand, or haue learned (in any reaſonable ſort) the true meaning and vſe of them. Such muſt needs receiue, hand

hand ouer head, they know not, nor care not what. And how then can they posſibly be worthy Receiuers of ſo high and heauenly myſteries.

The ſecond is, Want of ſpeciall faith; when men partake of the outward Elements, but yet do not beleeue, or expect any ſuch ſpeciall fruit or benefit from the receiuing thereof, as is promiſed by the Word.

The third is Superſtition; when one commeth to this Sacrament, in a fond conceit and imagination, that hee ſhall receiue other manner of bleſsings and benefits by it, then is reuealed in the Word, or promiſed, or in-

intended by Christ.

The fourth is Sensuality, when men so satiate and pamper themselues with the delight and pleasures of the World, and the flesh, as they cannot, nor care not to taste of things spirituall. And therefore they bring no other hearts nor affections vnto this Sacrament, then vnto ordinary meate and drinke; and sometimes worse.

The 5 is Carelesnes and security; which is, when we come with such affections and dispositions, vnto this Sacrament, as to a matter, that wee neither locke to receiue any good by, or feare to receiue any hurt by. And ther-

therefore care not, ſo we receiue it, how wee receiue it.

The ſixth is Preſumption; when we neuer care in what manner wee receiue, and yet preſume to receiue as much fruit and benefit by the Sacrament, as thoſe who are moſt carefull to fit and prepare themſelues thervnto.

The ſeauenth is Vncharitableneſſe; when our ſoules are ſo full of bitter hatred and malice towards our neighbour, and by meanes thereof ſo vexed and diſquieted, with diuelliſh perturbations, that they cannot receiue, or taſte the ſweet comforts repreſented and offered

fered in this Sacrament.

The 8. is Temporizing; which is, when the onely or maine ground, for which we come to receiue this Sacrament, is; The fashion & custome of the times and places in which we liue. And (whē without any further examination) we thinke we haue done enough, if we haue (in that outward forme and manner) receiued that others do.

The ninth is, Inconsideration, or an vnstayed and wandring minde; when either we consider not what wee are about, or haue our thoughts (during that action) busied about other matters.

The tenth is profaneneſſe

neſſe, when wee bring ſuch hearts to the receiuing of the Sacraments, as (out of that action at leaſt) deſpiſe Religion, and make a ſcorne of all true practice and profeſſion of piety.

Other meanes and cauſes there are of this ſinne, but the conſideration of theſe may ſuffice. As therfore we deſire to be worthy receiuers of this Sacrament, and ſo to haue our hands free from the Blood of Chriſt, let vs with all care and ſtudy, practiſe the contrary vertues.

CHAP.

Chap. XII.

Of the ground, why vnworthy Receiuers are guilty of the Body and Bloud of Chriſt.

THE ground and reaſon, why thoſe who receiue vnworthily, are guilty of the Body and Bloud of Chriſt, may bee gathered from the former Doctrine of the Sacrament. For from that doth the Apoſtle inferre and conclude the ſame.

1 Such perſons in ſo doing, doe plainely deſpiſe the ſacred authority of Chriſt, the inſtitutor and firſt Adminiſter hereof. Now they that deſpiſe the Authority of Chriſt,

Chriſt, doe therein (in ſom ſort) deſpiſe the perſon of Chriſt, and his ſufferings, and by conſequent ſhew contempt vnto his Body and Bloud, by which principally his authority is ratified and confirmed. And ye. deſpiſe the Perſon, ſufferings, Body and Bloud of Chriſt, what is it but (in ſom ſort) to aſſent vnto, and therein to ioyne with them that crucified him, and ſhed his bloud.

2 They contemne a ſpeciall token of his loue, a ſpeciall memoriall of his Body and Bloud, a ſpeciall inſtrument, by means whereof, his body and Bloud is applied vnto them. What is this but

to

to offer an indignity, vnto his ſacred Body and Bloud?

3 They offer heerein contempt, to the principall Cognizances and Enſignes of Chriſtianity, to a ſpeciall coine and picture of Chriſt crucified.

The like wrong offered to the Enſignes and picture of a Prince, is worthily iudged to bee offered to the Prince himſelfe: Yea, foraſmuch as in this Sacrament, the very Body and Bloud of Chriſt, and all the benefits depending thereupon, are ſpiritually offered vnto the Receiuer, as lands are offered and conuayed to men, by the ſealing and deliuering of Deeds

Deeds and Indentures; he that ſhall vnworthily behaue himſelfe, in the receiuing of this Sacrament, ſhall therein as much deſpiſe the Bodie and Bloud of Chriſt, as he may bee ſaid to deſpiſe the gift of lands, which contemneth the writings Seales, and Indentures, whereby they vſe to bee conveied, ſecured, and confirmed.

Hence from this conſequent we may note:

1 That Chriſt receiues damnable indgnity, and contumelie ſometimes; not from Iewes and Infidels onely; but often from Chriſtians, ſuch as looke to be ſaued by his bloud-ſhedding, and that when

when they are performing ſpeciall worſhip and ſeruice vnto him. For what greater wrong can there be, than to be guilty of that blood, which was ſhed to redeem vs? which was the ſinne of this Church, and is the ſinne of all ſuch perſons as are vnworthy receivers of this Sacrament.

2 The bare conformitie vnto the outward exerciſes of Religion, whether word, prayer, or Sacraments, is not enough to make vs good Chriſtians; but wee may be the worſe Chriſtians for this, *Romans* 2. 28. 1 *Corinth.* 10. 1--7. Many ignorant and ſeduced ſoules, thinke they are

Christians good enough, if their foreheads haue beene sprinkled with the water of Baptisme; if sometimes they heare the word, and receiue the outward elements of this Sacrament. But they may doe all these in such a manner, that by doing of them, they may crucifie Christ, and trample his bloud vnder their feet. It were better for vs, neuer to receiue this Sacrament, then in and by the very act thereof, to pull vpon our heads the guilt of Christs Body and Bloud.

3 Note the different and contrary effect of this Sacrament in the receiuers thereof. It is the

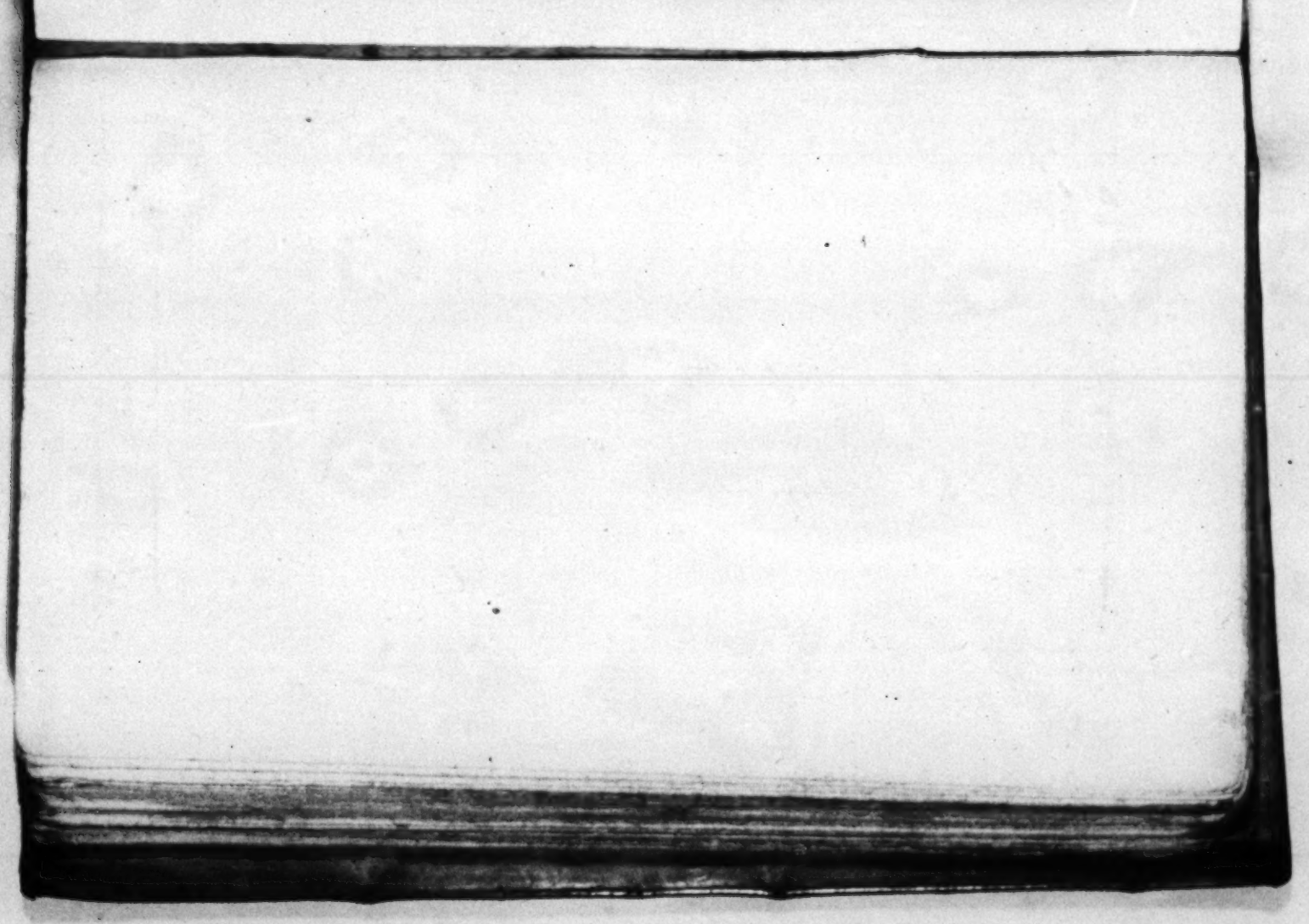
ſauour of death vnto death, to ſome; to other-ſome, the ſauour of life vnto life. The worthy Receiuer is fed, and refreſhed, and nouriſhed, by the Body and Bloud of Chriſt receiued therein. Contrarily, the vnworthy Receiuer, is polluted and defiled thereby and the oftner hereceiues it, the more hee receiues therein, the bane and poiſon of his owne ſoule. Thoſe therefore, which in ſuch a manner, receiue the Body and Bloud of Chriſt, and looke for Grace thereby, are therein as fond, as if they that whipt Chriſt, and nailed him on the Croſſe, and by meanes thereof, had

their faces, hands, and garments, beſprinkled with his blood, ſhould thinke by that meanes to be purged and freed from their ſinnes. Or as if hee (who pierced Chriſts ſide with a Speare) ſhould haue held a cup at the wound, and filled it, and drunke it off, and haue fancied by that meanes, to drink the blood of Chriſt, to the health and eternall ſaluation of his owne ſoule. And thus much of the firſt part of Preparation.

Wherein wee haue beene plainely taught by the Apoſtle, what a dangerous ſinne it is, to abuſe this holy Sacrament. God grant, that the

the consideration heereof may deepely affect vs, that wee may with feare and trembling, take heed what hands wee lay vpon so holy Mysteries,

Amen.



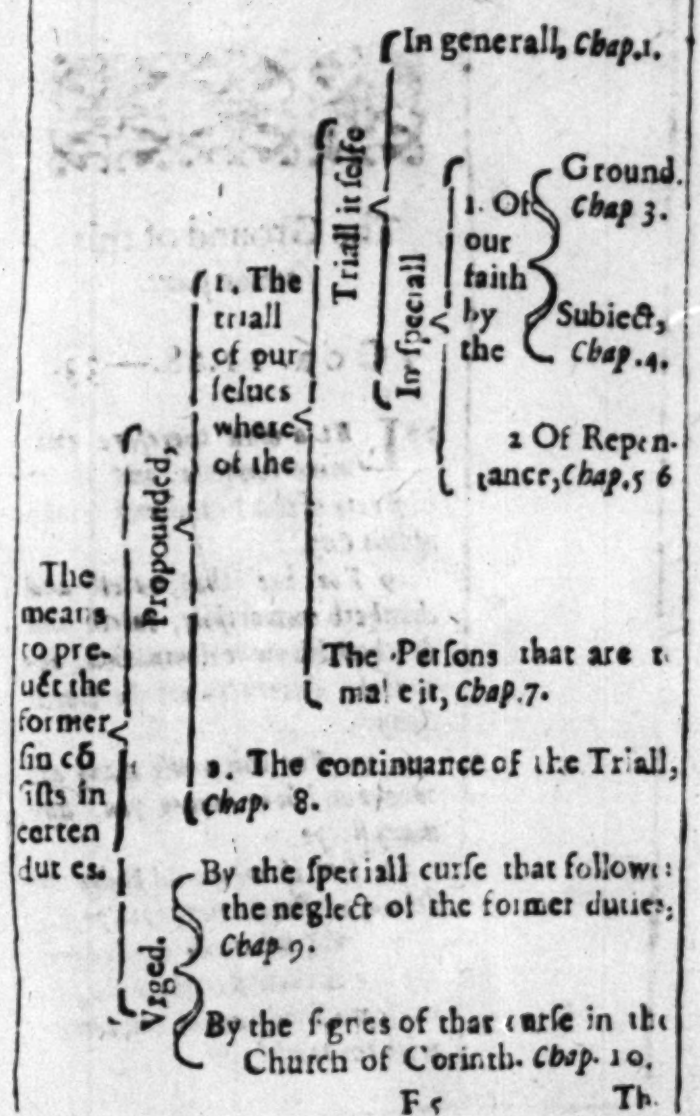
A PREPARATION to the Receiuing of Christs BODY and BLOVD.

The Second Part.

Directing weake Christians *how they may worthily receiue the same.*

By W. BRADSHAVV.

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1 Cor. 11.28.—33.

28 *Let a man therefore examine himselfe, and so let him eate of this Bread, and drinke of this Cup.*

29 *For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he discerneth not the Lords Body.*

30 *For this cause many are weake and sicke among you, and many sleepe.*

31 *For if we would iudge our selues, we should not be iudged.*

32 *But when we are iudged, we are chastened of the Lord, because we should not be condemned with the world.*

A Preparation to THE RECEIVING of Chriſts Body *and Blond.*

The ſecond part.

Shewing how to preuent the dangerous ſinne, of profaning this Sacrament.

CHAP. I.

Of the method of this ſecond Part.

THe Apoſtle (by whoſe line wee draw the doctrine of preparation) hauing ſet forth the odiouſneſſe of that

that ſin, whereby the holy Sacrament is abuſed, doth afterward in the words following, preſcribe a ſpeciall remedy how that ſin may be preuented. In the due conſcionable practice whereof doth our ſecond part of preparation conſiſt.

The meanes and remedy aforeſaid, conſiſts in certaine ſpeciall and neceſſary duties to be performed by euery Chriſtian that will (to his comfort) partake of this Sacrament.

The duties the Apoſtle { 1 Propounds. 2 Vrgeth.

The duties propounded are two.

Firſt, that he may try, ſearch,

ſearch, and examine himſelfe, before hee preſume to receiue.

Secondly, that hee giue not ouer triall and examination of himſelfe, till he haue found that which he ſeekes for.

In the firſt duty, we are to conſider the triall it ſelfe, Firſt, generally: Secondly, more ſpecially. And then the perſons that are to make this Triall.

CHAP. II.

Of the triall of our ſelues in generall.

THe triall and examination of our ſelues in generall here required, is a diligent ſearch and inqui-

inquiſition to bee made, within our ſouls and conſciences, whether we be ſuch kinde of perſons as may be aſſured, that the Lord will bid welcome to this Table.

And this triall is not to be ſlight and curſory, but moſt ſtrict and accurate; ſuch as gold-ſmiths vſe, when not only by touch, but by fire and hammer they try whether their Gold and Silver bee pure or no. For ſuch a manner of trial the Apoſtles word ſignifieth.

δοκιμάζω. The Lord cannot bid any welcome to his Table, but ſuch as hee is actually reconciled vnto; and whoſe perſons are acceptable and well pleaſing

ſing vnto him.

They who are ſuch perſons, haue certainee ſpeciall gifts and graces beſtowed vpon them, from which they maycõclude infallibly, that God doth loue and fauour them: which for diſtinction ſake, from other common gifts are called *Sauing Graces.*

Herein then wee muſt labour to ſearch out in our ſelues, theſe Graces, and to try whether they bee in vs or no. But before we come to particulars, hence wee may note in generall,

1 That Gods ſpeciall ſauing graces may bee in vs, and yet not alwaies apparant vnto vs, but may

may ſome time lie hidden in the ſoule, vntill by ſome ſpeciall ſearch they be diſcouered: elſe ſuch trialls as theſe ſhould be needleſſe. As therefore it is matter of humiliation to all good Chriſtians, that vpon due triall, they finde more corruptions in themſelues, than did before appeare vnto them: So this may be a ſpeciall comfort, that there are alſo in them (which by diligent triall they ſhall finde) greater graces than euer they imagined to be in themſelues. This therefore, ſhould encourage vs, to ſearch our ſelues ſo much the more narrowly: for if wee ſhall (by a carefull

ſearch,

ſearch) finde in our ſoules, but any one grace, or but any degree of a grace more than wee did perceiue before, it will bring more ſound comfort and ioy vnto our hearts, than if wee had found a hidden treaſure of ſiluer or gold.

2 By this appeares that a man (if ſo be hee will carefully vſe the meanes) may come to ſome certaine knowledge and in-ſight of the ſauing gifts and graces of God, which are in his owne ſoule: And therefore it muſt needes be a great fault in him, to be careleſſe in vſing the meanes. It is a ſigne hee ſets no price vpon Gods graces that

that makes no inquiry whether he hath them in his poſſeſsion or no. Men vſe to make diligent inquiry after hidden and concealed land and treaſures; much more ought wee to ſearch out the concealed graces of God, which lie hid in our own ſoules; and which wee cannot imploy (as wee ought) ſo long as wee know not whether they be in vs or no.

3 It is in this reſpect very beneficiall and profitable for vs, to finde out and know, what gifts God hath beſtowed vpon vs, in that (as it appeares by this place) it is a meanes, not onely to preuent fearefull and dangerous

gerous ſinnes, but to make vs more capable of greater graces, which otherwiſe ſhall be withheld and detained from vs. For wee haue no grounded hope to receiue any new grace, or bleſsing, from any ordinance of God, vntill by diligent ſearch of our ſelues, we haue firſt found ſome former grace in our ſelues, that may make vs (in ſome degree) fit and worthy Receiuers thereof. For to him that hath (ſaith our Sauiour) ſhall be giuen, and from him that hath not, ſhall bee taken away, euen that which he hath. The vſe of one grace, is to fit and prepare vs for the receiuing

uing of another.

Thoſe ſpeciall gifts and graces which are in all them whoſe perſons are acceptable to God, are *Faith* and *Repentance*.

By Faith wee are to vnderſtand a true, ſauing and iuſtifying faith, which is a ſupernaturall gift of God, whereby a man ſeeing the vileneſſe of his ſinne, relyeth onely vpon the merits of Chriſt Ieſus, for the pardon thereof.

From this Faith doe all other Chriſtian graces proceede, and according to the growth of it doe they grow. Whatſoeuer is done by vertue of this Faith (how ſimple ſoeuer the Action may ſeeme

to be) it is pleasing to God: Otherwise (how glorious soeuer) it is odious to him. This grace intitles vs to Christ and all his merits. This effectually applieth them vnto vs; This is the onely mouth, by which the Body and blood of the Lord is eaten and drunken; and therefore a speciall argument of Gods fauour, and a necessary quality to be in all worthy Communicants. And therefore wee are to make speciall search and triall of it.

Chap. III.

Of the triall of our Faith, by the grounds thereof.

VVEe may try our Faith: first by the ground, then by the subiect.

The ground of true saiuing Faith, is the word of God manifested vnto our consciences by the Spirit of God, to bee the Word of GOD. That Faith which resteth vpon any other ground-worke or foundation, can be no true saiuing Faith.

A good meanes to try whether our faith bee indeed grounded vpon the Word of God, is, To examine

examine our conſciences in theſe particulars:

1 Whether we beleeue indeed and in truth, that the writings of the Prophets and Apoſtles, in the Old and New Teſtament, are the very word of God? (For the whole word of God, ſo farre as is needfull to be beleeued vnto Saluation, is contained therein) or at the leaſt, whether we be exceedingly troubled, and grieued in our ſoules, and from our very hearts, when (through any temptation) we are moued to doubt of the ſame: And whether we vſe al means wee can, to come to bee fully perſwaded thereof; For in ſuch caſes, God accepts

Mat. 9. 24.
Rom. 7. 18
Mat. 5. 9.

accepts the will and indeuour for the deed.

2. Whether wee vnfainedly desire to be taught and instructed in the Word of God, and to come to the true knowledge and vnderstanding, and beliefe thereof? And whether we loue & affect those meanes most, which are most powerfull and effectuall to that end and purpose? For hee whose Faith is grounded vpon Gods Word, hath his hope grounded vpon the same Word; euen all the hope that hee hath of euerlasting life. And therefore hee must needs desire to be acquainted therewith, by all meanes possible.

3 Whe-

3 Whether our ignorance and dulneſſe, in vnderſtanding of the Word, and our forgetfulneſſe thereof, be grieuous and troubleſome vnto vs? For how can it chuſe but griene and trouble a man, when he knowes not, or vnderſtands not, or cannot remember, the Euidence of his owne euerlaſting eſtate?

4 Whether our reading, or hearing the word read, or preached: our meditating, conference, and ſtudie of it, doe increaſe, or nouriſh our loue and delight, and beliefe in it? Or if wee cannot diſcerne any ſuch matter, whether wee be not vnfainedly griened

Pſ. 119. 92, 97, 98, 103

and humbled for it.

5 Whether wee giue credit and authority vnto it, aboue all humane Traditions and Cuſtomes whatſoeuer? And whether we doe not deny credit and beliefe vnto whatſoeuer we know to bee repugnant vnto the ſame word? Pſ. 119. 113

6 Whether we finde a lightneſſe, and cheerfulneſſe in our conſciences, when wee haue done any thing agreeable vnto the word of God? And whether wee finde a trouble, or a dulneſſe and heauineſſe in the ſame, when we haue done any thing, which we know to be repugnant vnto the ſame word?

7 Whe-

7 Whether wee vnfainedly hope in the promiſes, feare the threatnings, deſire the bleſsings and indeuour to auoid the curſes contained in this Word, and whether we equally beleeue the one, as well as the other?

8 Whether wee iudge it a ſingular bleſsing of the Lord, that he hath in this manner reuealed his will in the written word; & that hee vouchſafeth vs libertie and meanes to come to the knowledge, vnderſtanding, and beliefe of it? And whether wee iudge it to bee, a great iudgement & curſe vpon them, from whom this word is hid, and who want this

liberty and meanes that we enioy.

9 Laſtly, whether we can proue, thoſe points of Religion and Faith, which wee hold and beleeue, by the written Word of GOD? And whether wee doe therefore beleeue them, becauſe we know that they are affirmed in the Word of God? And whether we miſ-doubt, and ſuſpect all thoſe points of Religion, that we cannot ſee warranted by the Word of God?

If wee can finde theſe properties in our ſoules, then haue wee found in our ſelues, ſo many infallible ſignes and tokens, that our Faith hath a true

true and ſound ground.

Chap. IV.

Of the triall of our faith, by the Obiect or matter thereof.

SEcondly, wee are to try and examine our Faith in Chriſt, whether it bee true and liuely, no or yea, by the obiect and matter thereof.

The obiect and matter of true faith, is, That diuine truth, which God in his Word hath reuealed vnto vs. For if the teſtimonie of GOD in his Word, be the ground of our Faith, then that truth (which is reuealed in the Word) muſt needes bee the obiect and matter

thereof. Now forasmuch, as there was neuer any one man, that could euer attaine vnto the knowledge of all and euery particular truth reuealed in the word of God: the readiest meanes herein to try our Faith, is, by such main fundamentall truths therein contained, and plainely taught, vpon which all other truths do in some sort depend, and vnto which they are to bee reduced. And therefore let vs examine our own consciences in these points.

1 Whether doe wee vnfainedly beleeue the Mystery of the Trinitie, the creation of the world the fall of *ADAM*, the

the Incarnation, death, reſurrection, and aſcenſion of Ieſus Chriſt? That there ſhall bee a riſing againe of all fleſh from death to life; a generall day of Iudgement; that there is a Heauen, a hell, an Euerlaſting life for ſome, and an eternall death for other ſome, after this life. And ſuch other grounds of Religion, euidently contained in the Word of God, and collected, and proued by the ſame, in our ordinary confeſsions of Faith, and Catechiſmes.

2 More ſpecially, whether wee beleeue that the Law of God, (the [a] ſum whereof is contained in the ten Commandements)

[a] Mat. 22. 4

b Ro.7.12. & 9.14,15 16.

is a b holy, perfect, and iuſt Law? And ſuch a Law, as God may iuſtly binde euery man, to the obedience of euery Commandement, therein contained. And c whether we beleeue, that hee that perfectly keepeth his Law, is d a bleſſed and happy man.

c Pſa.19.7 Deut.6.2, 4,5.

d Deut 28, 15. Gal 3. 10. Rom.6.23.

3 Whether wee beleeue, That e the breach of this Law, deſerueth euerlaſting death & condemnation. And that God in f his iuſtice, may puniſh euerlaſtingly in hell fire, the breakers thereof.

e Thes.1.9

f Rom.9. 13,14.

g Rom.3. 10,11,12, 20,23.& 5. 12. Pro.20.8.

4 Whether wee beleeue, That g all men liuing vpon earth, ſince the fall of *Adam*, haue broken

ken this Law, and ſo are guilty of euerlaſting death, and that no man (by reaſon of the corruption of his will)[h] is now ſince the ſaid fall, able to keepe this Law.

[h] Ge.8 21 Ro.3.7,27

5 Whether we beleeue, That our ſelues in particular, are grieuous ſinners, and haue deſerued by our ſinnes, euerlaſting death and condemnation: And that it is a great miſery to bee a ſinner, and a happineſſe to be free from ſin.

Pſa.51.3.4. Neh.1.7. Dan.9 5, 12. Pſa.40.12. & 32.4. Ezra 9.6.

6 Whether wee beleeue, That God will puniſh euerlaſtingly in Hell fire, a great part of the world, for their ſinne; And that to the praiſe of his glorious Iuſtice.

Luk.19.13 & 12.34. Mat.7.13. Rom.9.27. Pro.16.4.

Rom.3.13. & 5.6,11.& 7.18,19.20

7 Whether wee beleeue, That neither our ſelues, nor any man elſe, by his owne power, ſtrength, or merit, is able to free himſelfe from this condemnation: And therfore, if there be no meanes out of our ſelues to ſaue vs, that we alſo ſhall be in the number of thoſe, that ſhall be euerlaſtingly condemned.

Iohn 17.9. Dan.9.7. Ro.15.14. & 9.22,23 Heb.4 6.

8. Whether wee beleeue, that God wil ſhew grace and mercy to ſome ſinners, freely ſauing, pardoning, and forgiuing them, without the leaſt merit and deſert on their part.

9 Whether wee beleeue, that a that are ſaued & pardoned of their

ſinnes

sinn es, are partakers of this mercy, onely through the merits of Iesus Christ God and man; And that hee merited the same, by his death, & bloud-shedding vpon the Crosse.

Rom.8.3. & 7.24.25 & 3.28. Mat. 1.21.

10 Whether we beleeue, that the merits of Christ, are sufficient for the pardon and forgiuenesse of our owne sinnes in particular.

Iohn 1.12. & 6.35. Mat.9.2. Ro7 24,25 Esa.1.18. Heb.4.

11 Whether wee beleeue, that all that are saued by Iesus Christ, shall in this life (if they liue till they come to yeares of discretion) haue the Mystery of Redemption reuealed vnto them in the preaching of the Gospell, by meanes whereof, they shall effectually be called

Ro.8.30,31 1Cor.1.30 Ioh.15.19 & 17.6, 20 21.

Eph. 5.30.
Iohn 15.1.
Ex. 11.19.
Act. 16.14.
Iohn 1.12.
2 Pet. 1.5.

called out of the world, to Faith and Repentance; And that they shall testifie the same, by sorrow vnfained for their sinnes past, & an endeuour carefully to lead a new life euer after: and in a readines to doe Iesus Christ faithfull seruice in his Church, according to his wil reuealed in his word.

Mat. 20.14
Reuel. 21.1, 2, 3.
2 Tim. 4.8.

And whether we beleeue that after this life, all such shall raigne with Christ Iesus, in all blisse and glory in heauen, for euer and euer.

12 Whether wee beleeue, that all such as doe beleeue and vnfainedly repent them of their sins, and haue a constant purpose to lead a new life, accor-

according to the will and word of God, are in the number of them that ſhall bee ſaued euerlaſtingly. And whether wee iudge and beleeue, that it is a ſin, for any ſuch perſon, to deſpaire of the mercie of God, and not to repoſe truſt and confidence therin.

Iohn. 3. 36
1 Ioh. 5. 10

Iohn 3. 18, 36.

13 Whether we beleeue, that all thoſe perſons, are moſt vile and miſerable, that are not called to Faith and Repentance; and that they (moſt of all other) are moſt vile and wicked perſons, that contemne, and deſpiſe, or care not to vſe thoſe meanes, that God hath ordained, to bring them thereunto.

Mat. 11. 21, 25.
Heb. 2. 3.

14 Whe-

Mat.7.7,8. & 21.22. Mar.11.24 2 Tim.4.7, 8. Luk.2.29. Iob.19.25.

Mar.9.24. Luk 17.5. Mat 5.6. Reu.21.6.

14 Whether wee beleeue, that we are bound to vse all the meanes wee can, for attaining Faith and Repentance; And whether we beleeue, that in vsing the meanes, we shall attaine them. And lastly, whether when we feele that wee haue in some measure obtained these graces: we doe beleeue, that our selues in particular, are of that number that shall bee saued. Or whether we doe vse all endeauour (at the least) and vnfainedly desire to beleeue the same.

In these seuerall points consists the substance and matter of the true Christian Faith, euery one of which, are euidently re-

uealed

uealed in the Word of God, So that thoſe who are conuerſant in the ſame, if they doe not wilfully ſhut their eyes againſt the light (cannot but ſee them plainely ſet downe therein ; and vpon thoſe grounds and principles, doe all other Truths in the Word of God (in ſome ſort) depend, tending either to the Confirmation, or illuſtration of them. So that, if in the triall of our ſelues, we can finde aſſuredly that we beleeue all, and euery of theſe points and doe our vttermoſt indeauour to beleeue them more and more ; then verily our Faith is ſound, in regard of the maine matter

ter and ſubſtance thereof: though in diuers other particulars, (through our ignorance and corruption) it may bee weake and vnſound.

CHAP. V.

Of the triall of our Repentance.

THE ſecond maine grace, that is in all thoſe that are in grace and fauour with God, is Repentance; the trial whereof, is alſo a triall of our faith. That perſon, whoſe heart is deſtitute hereof, is as yet odious in Gods ſight, and therefore a moſt vnworthy partaker of this Sacrament.

Repentance, is an vnfained

fained hatred of all ſinne, ariſing eſpecially from faith.

As they that want faith, want a mouth to eat the Bodie and Bloud of Chriſt; So they which want repentance, want an appetite and a ſtomacke thereunto. For how can they hunger and thirſt, after the Lambe of God, which taketh away the ſinnes of the world, who haue not this grace: to repent them of their ſins? And how can they thankfully and worthily eate the body, and drinke the bloud of that Lambe, which was ſacrified for their ſinne, that haue no deſire nor appetite therevnto.

The

The meanes then to tr
whether this Repentan
be in vs or no, is; to mak
inquisition after the spe
ciall signes and effects
thereof: As,

Psa. 51.3,4 Dan. 9.7,8. 1 Cor. 11. 31. Mat. 11.38

1 Whether wee do
feele and perceiue; th
we are grieuous sinners
and accuse and condemn
our selues from our hear
for our sins, and acknow
ledge the iust merit an
desert of our sin?

Ro. 3.20. & 4.15. & 7.7 Ps. 119. 18 143, 176.

2 Whether wee di
come to the sense an
feeling of our sin by th
Law of God; and whe
ther wee loue the sam
Law the more, by how
much the more it disco
uereth our sinnes. An
whether also wee lou
those meanes best, tha
ar

are moſt powerfull and effectuall, to bring vs vnto the knowledge, ſenſe, and feeling of our ſinnes.

3 Whether the more that we heare, & beleeue the Goſpell, and in it the loue and mercy of Ieſus Chriſt towards ſinners, the more we hate and forſake our ſin. Gal. 5. 24. 1 Iohn 3. 9 Rom. 6. 2, 3, 4, 5.

4 Whether we hate a ſinne as much, or more in our ſelues, then in another, and whether wee loue another becauſe of conſcience hee forbeareth to ſinne.

5 Whether wee hate & ſtriue againſt that ſin, that our nature is moſt diſpoſed vnto, and which loueth and haunteth vs moſt.

6 Whe-

6 Whether the more
that wee haue formerl
Luk. 7. 47. sinned against God, an
by our sinnes dishonoure
God, the more now w
desire and indeauour t
please God.

7 Whether wee de
striue against, not onel
Gal. 5. 9. great sinnes, such as ar
1 Thes. 5. 22 punished at Assises an
Sessions: but also smal
sinnes, such as are not pu
nished; nor neuer calle
in question, in th
Courts and Consistorie
of men.

8 Whether wee hat
and abhor in our selues
not onely those sins, tha
are hatefull and detesta
ble in the eyes of men
Gen. 38. 9. but euen those also
which men will accoun

a grace and honour vnto vs to commit: And for which they will recompence and reward vs, when it ſhall be reuealed to vs, out of Gods word, that they are ſinnes.

9 Whether wee hate ſinne principally, becauſe God hates it, and forbids it; And not onely, and eſpecially, in reſpect of the curſe and puniſhment, or of the lawes of men.

10 Whether wee doe not repent, that wee did no ſooner repent: And whether we would, for any worldly good bee in that eſtate, that wee were in before our Repentance. Phil.3.7.8

11 Whether wee can inſtance, in any ſpeciall or

or particular ſins, whi
formerly wee loued a
delighted in, which no
we hate & ſtriue again
12 Whether wee d
ſo much the more ſtu
and imbrace the cont
ry vertues vnto ſuch ſi
as we now repent of,
how much the more w
haue beene formerly
nen vnto them,
13 Whether we
not afraide, that ſom
thing that we loue and
fect, ſhould (by the wo
of God) be diſcouered
be a ſinne; And wheth
we doe not deſire & pr
that God would diſco
vnto vs all our ſinnes,
the end that wee m
ſtriue againſt them, a
forſake them.

14 Wh

14 Whether wee doe reioyce and vnfainedly thanke God, when any thing(that we take pleaſure and delight in) is diſcouered to be a ſin.

15 Whether wee eſteeme it a ſingular bleſſing of God, that we haue beene, and are croſſed of God in thoſe ſins, which our nature thirſteth after; And that we haue not had that opportunity and meanes of committing them, which our corruption hath deſired.

16 Whether wee doe not hate, but rather loue him, that dutifully, louingly, & brotherly doth admoniſh vs of a manifeſt ſin, eſpecially if it bee a Miniſter of God.

CHAP.

Chap. VI.

*Of new obedience, and
triall thereof.*

ONe maine and ſpe
all effect, and frui
true Repentance, and c
ſequently of Faith (wi
out which our perſ
cannot be acceptable v
God) is new Obe
ence.

New Obedience,
conſtant purpoſe to f
ſake all ſin, and an end
uour to obey God in
things for Chriſts ſake.

1 Pet. 4.2. & 2.21. Rom. 6.15. Acts 13. 1. Dan. 3.18.

Euery Article of
Faith, is an vnreſiſta
argument, to proue t
wee owe this duty v
God: And if we bele
them truely, they w
mo

moue vs, yea, force vs vnto the ſame in ſome meaſure or other.

The meanes to try whether this grace be in vs, or no, is to examine our conſciences in theſe points following.

1 Whether wee deſire and endeauour, to know the Will, Pleaſure, and Commandement of God, that wee might thereby frame our ſelues ſo pleaſe God: and whether wee doe (to this end) vſe the moſt likely and approued meanes, to come to the knowledge thereof: and whether we reioyce in the knowledge thereof, after wee haue attained vnto it. 1 Theſ. 5.21 Act. 17.11. Pſa. 119.15.

2 Whether wee are

Gal. 5 14
1 Cor. 18, 19, 20.
Mat. 26. 39.
Nũ. 22. 19.

content, to ſubiect owne wills, reaſon, an fections vnto Gods re led will: and doe not alt our owne wiſdome will aboue his.

1 Pet. 4. 12, 16.
Mat. 9. 28, 29.
1 Pet. 4. 17, 18, 19.
Phil. 1. 29
Pſa. 119. 71.
1 Cor. 1. 4.
Rom. 5. 3.
1 Pet. 4 13

3 Whether wee la to perſwade our ſelues wee ſhall loſe nothing yeelding obedience Gods will: and that it be worſe for vs, for ſing his Will in any t whatſoeuer; yea, tha more wee loſe by our dience to God, the n wee ſhall be ſure to g thereby.

Rom. 7. 14
2 Cor 12. 8
Pr. 30. 8,

4 Whether wee not grieued, when meete with any lets hinderances: by me whereof, wee cannot his will, as wee ought

would doe it; and whether wee are vnfainedly ſorry, that wee want ſtrength and ability to doe it, as wee would and ſhould.

5 Whether wee count it a grace, honour, and fauour vnto vs, that GOD would vouchſafe to command vs any ſeruice; and whether wee thinke nothing too baſe for vs to do that hee requireth at our hands. Mat. 16. 24.

6 Whether it bee grieuous vnto vs, that others doe not obey God: and whether it be hatefull vnto vs, that another man ſhould diſpleaſe God, to pleaſure vs. Pſal. 119. 136.

7 Whether wee thinke all the ſeruice and duties,

that God requireth of
to be performed eithe
Rom. 9.3. himselfe, or to our nei
Gé.12.1,2 bour, to be lesse by
ny degrees, than hee h
deserued at our hands:
whether, if hee sho
desire greater matters
our hands, we thinke
selues bound to yeeld o
dience vnto them.

8 Whether wee
count meanely and bas
Luk.18.13. of our obedience, and
Psal.51.17 the best seruice wee
Esa.66.2. performe, or at any ti
haue performed to GO
as that which is of no v
lue, to merit the least gra
and fauour of him.

9 Whether it be at
diousnesse and vexatio
vnto our soules, to li
in those places, where w

ca

cannot haue opportunity to ſerue and pleaſe God, as wee would and ought to doe: and whether we loue thoſe places moſt, where wee haue moſt meanes and opportunity to ſerue and honour God. Pſa. 120. 5 Pſa. 84. 1. 2, 3, 4. & 27. 4

10 Whether wee loue thoſe perſons moſt, from whence wee haue moſt helpes and encouragements to ſerue and pleaſe God: and whether of all other perſons, we miſ-like them moſt, that croſſe and hinder our obedience vnto God, and will not ſuffer vs to performe thoſe duties vnto him, which wee are able to do, and willingly would doe; and which lay ſnares and ſtumbling blockes in our waies, that wee may 1 Theſ. 5 12

not freely serue him as
would.

Phil. 1. 9. 10, 11. 11 Whether we ou
to liue no longer, than
we may be able to doe
some honour and ser
and whether euery
more than other, the lo
wee liue, wee think
selues bound, and inde
to doe better and b
seruice vnto God, an
make him amends for
negligence past, all
daies of our life hereafter,

CHAP. VII.

Of the Persons that are to make this triall.

HItherto of the triall it selfe.

The Persons that are to make this triall, are our selues, vpon our selues: *Let a man therefore* (saith the Apostle) *examine himself.* The reason whereof is euident: for it is not possible, that another man should by triall finde out what is in our hearts and consciences. For though another should vse neuer so many experiments, and try neuer so many conclusions vpon vs; yet may we through our hypocrisie, and cunning dissimulation

coozen and delude hi
though he were the wi
man, and ſeuereſt inqu
tour in the world; Y
our owne hearts are ſo
of fraud and guile, tha
in this triall and examin
on of our ſelues, wee
not proceede by a ſou
and ſincere rule, our ſelu
ſhall exceedingly coo
our ſelues; and wee ſh
conceit, that that grace i
our hearts, which was n
uer in them in deede a
truth.

Doth not experien
teach vs, That ſome pe
ſons haue made gre
ſhewes of piety, and mo
than an ordinary profeſsio
thereof, in ſo much tha
they haue ſeemed not one
ly to others (but out o
doubt

doubt, euen to themselues) to burne in zeale, to some speciall Truthes, and causes of Christ, who yet afterwards haue proued detestable Apostates, and bloody and desperate persecutours of that in others, which themselues haue professed?

The Lord seldome leaues his Church without some notorious example or other of this kinde; that we might the more narrowly try and examine the sincerity of our hearts, and take heede wee be not deceiued with shewes and semblances of grace, in stead of substances.

This triall of our selues, doth not exclude the tryall which others (as farre as they are able) are to

make of vs, especially ou
Gouernours, Teachers
and Instructors, such
haue the cure and charg
of our soules: but it r
ther strengthneth and co
firmeth the same. For the
who in singlenesse of hea
shall once set themselu
to this worke, shall finde
of that difficulty, that th
will be glad of any further
ance and direction th
they can get. For tho
Trialls and examinatio
that others vse to make
vs, are but helpes and dir
ctions, how wee may (
the best manner) try a
examine our selues. Tho
therefore who are so rea
to conclude from thenc
that others haue nothing
doe to examine them, b
cau

cauſe they are required to examine themſelues: might as well conclude, that no body elſe is to care for, or doe good to them; becauſe they are to care for, prouide for, and doe good for themſelues.

But the truth is, ſuch perſons as are not willing that others ſhould examine thē, doe neuer purpoſe to examine themſelues; but are guilty to themſelues of Ignorance and Graceleſneſſe, and affect the ſame: And therefore had rather liue and rot therein, than diſcouer it to others, though they might haue helpe thereby. Indeede, if this were the end of ſuch trialls, to finde out the defects, wants, and infirmi-

ties

ties of our brethren, to the end that they may be drawne foorth to puniſhment, or that wee might haue matter of contempt or deriſion againſt them, it were ſomewhat to except againſt it. But ſeeing the vſe and intent thereof, is to finde out what ſpirituall grace the Examinant wanteth, to the end that the beſt meanes might be vſed to ſupply the ſame: Is it not ſtrange, that any ſhould bee found vnwilling to ſubmit vnto the ſame? much more to iudge it an iniury and wrong? If a rich man ſhould come to a poore man, and in loue and piety examine him of his eſtate, deſiring to make

make knowne vnto him what hee wants: whether Money, Corne, or other prouision for himselfe, his Wife and Children, promising to supply the same: Were hee not a strange man, if being in extreame want himselfe, wife, and children, ready to starue with hunger, hee should murmure and grudge at this rich man, and aske what hee had to doe to examine him? Verily, thus it is with many poore ignorant soules amongst vs: the more they stand in neede of Spirituall releefe, the lesse they can endure to bee examined of their pouerty and nakednesse, by those who are desirous to help and relieue them

them the beſt they ca
But we may note henc
1 That this is not ſuff
cient to make a worth
Receiuer, That vpon tr
all and examination mad
by others, hee be foun
worthy. A man by wi
and politicke carriage, ma
ſo demeane himſelfe, tha
(euen the beſt) and ho
lieſt, and learneſt, afte
that they haue ſifted hi
to the vttermoſt, ſha
finde no iuſt matter o
exception againſt him
And many beare thi
minde, that if they ca
ſo behaue themſelues, a
no man elſe can accuſ
them, though they be
guilty to their owne con
ſcience of neuer ſo many
corruptions; that thei
the

they are worthy enough of Christ, and this Sacrament, and all other prerogatiues of Christians. But the Apostle teacheth vs heere, neuer to iudge our selues tryed enough, but when wee are approued to our owne soules and consciences. For the strictest inquisitours, may free and acquit vs, when our owne consciences haue a thousand capitall crimes to arraigne, to conuict, and condemne vs of. Let vs not therefore, in the matter of our owne worthinesse, so much relie vpon the iudgement of others, though it were of the best in the World, as of our owne consciences which are better able to

to iudge of our owne in
ward eſtate, than all th
World beſides. But mo
iudge themſelues Chriſt
ans worthy enough, if n
man elſe be able to lay an
ſpeciall vnworthineſſe t
their charge. But then th
Apoſtle would haue ſent
to others, (and not to ou
ſelues) to be tried and ex
amined.

2 This duty of tryin
and examining a man
ſelfe, is of vſe to the be
of Chriſtians: for man
times none feele in them
ſelues more want of gra
ces than they doe, nor
are more deiected with th
ſenſe and feeling of the
defects, than they are: An
many times they think
they want thoſe grace
mo

moſt, with which their ſoules are moſt richly adorned.

And thus much of the firſt duty, which the Apoſtle propounds as a ſpeciall meanes, to preuent the profaning of this Sacrament.

CHAP.

CHAP. VIII.

Of the continuance in triall till we finde that we ſeeke for

THe other dutie propounded by the Apoſtle (but implicitly) is That wee giue not ouer trying and ſearching of ourſelues, vntill we finde theſe graces in vs. For the Apoſtle requires of him that examineth himſelfe, *That he eate of this bread, and drink of this cup.*

What? is hee to do this, whether in this ſearch and triall hee ſhall finde any grace in himſelfe or no? To what end then ſhould a man make any ſuch triall? This caſe is cleare, that a man is not to receiue this

Sacra-

Sacrament except after tri-
all hee finde himſelfe to
be in the eſtate of grace.
But why doth not the
Apoſtle put in this cauti-
on and exception: Firſt,
Becauſe he would thereby
teach all Chriſtians, ſo long
to continue the triall and
examination of themſelues,
vntill they haue found in
themſelues (in ſome de-
gree) the graces aboue ſpe-
cified: Secondly, To ſhew
that a man, hath not tryed
and examined himſelfe, in
that manner which the ho-
ly Ghoſt meaneth, vntill
hee hath found in himſelfe
the graces aforeſaid.

Thirdly, To teach, that
he that hath this grace, but
to ſearch ſeriouſly within
himſelfe, ſhall in good time
finde

finde theſe graces in him
ſelfe.

It is the preciſe promiſ
of our Sauiour, *Seeke an*
you ſhall finde, *Luke* 11.5,5
What an incouragemen
then ought this to be vnt
euery one of vs to rifle an
ranſacke our owne ſoule
ſearching euery corner o
them, as one would ſeare
for a Mine of gold ſee
ing wee are ſure befor
hand to finde the grace
wee ſeeke for, and in ani
with them (which will b
of more worth to vs, tha
a thouſand worlds) a ſea
led pardon of the forgiue
neſſe of our ſinnes; Yea
ſure euidences and Inden
tures of a firme title to
the Kingdome of Heauen
If a condemned man
ſhould

ſhould be certified, that if hee did make diligent ſearch, hee ſhould without faile finde the Kings pardon; or if a needy begger were informed, that if hee would ſeeke and ſearch narrowly in ſuch a place, hee ſhould be ſure to finde ſuch treaſures of gold and ſiluer, as would make him a rich man as long as hee liued; would any man pitty either the pouerty of the one, or the death of the other, if they ſhould refuſe in thoſe caſes to take paines to ſearch? Much leſſe are ſuch to be pitti-ed, that may finde ſauing grace if they will ſeeke for it. Can there be a greater ſigne of a man that deſpiſeth the grace of God, than in

in such a case as this is, no
to seeke after it; when
man may be sure to ha
it for the seeking after.

Here wee may note
the way, that the Apost
doth not onely tie the du
of Examination to the r
ceiuing of the Sacramen
but also the receiuing
this Sacrament, to the d
ty of Examination: N
that wee should neuer e
amine our selues, but b
fore the receiuing of th
Sacrament, or vpon this o
casion, wee should then
ter the doing of it receiu
and not forsake the Tab
of the Lord. So that the
points following, are plai
ly taught vnto vs by t
Apostle.

1 That the danger

receiuing vnworthily, muſt not with-hold vs from receiuing this Sacrament; but muſt make vs ſo much the more ſtudious to vſe the meanes of worthy receiuing the ſame. For the Apoſtle doth not ſay; Let a man therefore forbeare to receiue; but, *Let a man therefore trie and examine himſelfe, and ſo let him eate, &c.* So that the more dangerous it is to receiue vnworthily, the more muſt wee indeauour to be worthy Receiuers. And hence the Apoſtle inferres this duty from the danger aforeſaid, as if hee ſhould ſay; Euery Chriſtian ſtands bound to receiue this Sacrament; yet ſeeing the danger of vnworthy receiuing

ceiuing is ſo great; ou
duty is the more carefu
ly to ſtudy how we ma
be worthy Receiuers.

2 That all Chriſtian
which, are bound to r
ceiue, are bound to mak
this triall before they r
ceiue.

3 That after wee hau
made this triall, it is a fin
not to receiue this Sacr
ment.

CHAP. IX.

*Of the curſe that follow
the neglect of the triall afor
ſaid.*

THus much of the du
ties neceſſarie to th
worthy receiuing of th
Sacrament.

The Apoſtle further
mor

more vrgeth, and preſſeth the Church of Corinth (and vs in them) to this duty.

And this { 1 In generall, by ſhewing the curſe that they incur, which without this Triall do eat vnworthily. 2 In ſpeciall, by ſhewing what ſignes and tokens of that curſe was amongſt the *Corinthians* themſelues.

The curſe hee firſt propounds: and ſecondly affixeth the ſpeciall ground and reaſon thereof.

The curſe propounded is this, That a man, not trying and examining himſelfe, eateth and drinketh vnworthily, and

therein, and thereby,
eth and drinketh his
damnation: That is, in
of receiuing any ſpiri
food, they receiue th
by (except the ſpe
mercy of God pre
it) that which will be
bane and poyſon to t
ſoules. The bread
wine receiued, ſhall
ſo farre from beeing
them the body and bl
of Christ, that it ſhall
vnto them (as the ſop
to *Iudas*) a meanes, in
by which Sathan
enter into them.
ſhall be ſo farre from
thering their Saluat
thereby, that if they
no other ſinne,
ſhould bee ſinne enou
to pull vpon their he

eter

eternall condemnation.

If God ſhould turne theſe Elements of bread and wine (being vnworthily receiued) vnto a bodily bane and poyſon vnto vs, would it not make vs feare and tremble how we receiued them, and to trie & examine our ſelues thorowly, before wee preſumed to receiue the ſame?

Surely, if vpon our vnworthy receiuing, our bowels and entrailes ſhould bee in danger to rot within vs; yet, if no more euill than that ſhould follow, it were nothing ſo fearefull a matter as this is, to eate and drinke our owne damnation. As therefore we hate and ab-

horre the damnation o
our ſoules, wee ſhoul
hate and abhorre the vn
worthy receiuing of thi
Sacrament, and loue an
imbrace thoſe meanes, b
which wee may becom
worthy Receiuers there
of.

The ground of th
curſe, is, becauſe ſuch *do*
not diſcerne the Bodie o
Chriſt, that is, make no
difference betweene tha
food, and thoſe dainties
which God prepareth and
offereth in this Sacra-
ment, euen the precious
Body and Bloud of our
Sauiour Chriſt, and o-
ther ordinary meates and
drinkes, in eating and de-
uouring the Bread and
Wine, neuer looking af-
ter

ter, nor regarding to eate and drinke the body and blood of Christ, exhibited thereby. What is this but to contemne Christ and his merits, and to offer a foule indignitie to God, that prepares this feast? And how can they but indanger themselues to perish eternally, that discerne not, nor looke not after that food, by which they should liue eternally.

CHAP. X.

Of the speciall signes and tokens of the afore-said curse in the Church of Corinth.

THe Apostle more specially shewes, the

curſe aforeſaid, by certaine ſpeciall ſignes and token thereof in the Church o Corinth, *viz.* Certaine ſpe ciall Iudgements of God that at that time were inflicted vpon diuers per ſons, in and of tha Church.

Theſe iudgements were bodily afflictions, of di uers ſorts and degrees Some were ſmitten with one kinde of infirmity and ſome with another and ſome with death i ſelfe. *For this cauſe* (ſaith the Apoſtle) *many of you are weake, and ſicke, and many are fallen aſleepe* verſe 30.

Hence we learne.

1 That we ought in a ſpeciall manner, to reue-

ence

rence and religiouſly vſe thoſe ordinances of God, the profanation wherof, hee markes and brands with particular viſible iudgements. Gods meere threatnings of death after this life, ſhould be enough to terrifie Chriſtians from the abuſe of any of his Ordinances: Much more then ſhould they moue vs when (as ſo many ſeales and Sacraments thereof) hee ſhall annex thereunto ſenſible plagues and puniſhments in this life. Wee cannot but ſee that many plagues and iudgements are gone forth, from the Throne of God into the World; yea, into the Church; yea, into many of our houſes,

and vpon our owne per
ſons: Neither doe wee ſe
the iudgements onely, bu
wee might ſee alſo (if we
did not wilfully ſhut ou
eyes) for what particula
ſinnes God inflicteth ma
ny of them. Who is
that cannot ſee, that ſ
many and ſo many plague
and vengeances haue fal
len, and doe yet lie vpo
ſuch and ſuch men fo
their murthers, theft
adulteries, treaſons, per
iuries, drunkenneſſe, &c
And yet neither the ſigh
of theſe iudgements, no
nor the ſenſe and feelin
of ſome of them in ou
owne perſons, will ſerue
to reſtraine vs from thoſ
ſinnes; But in the middeſ
of ſo many iudgement
theſ

theſe ſinnes abound, and as it were, triumph ouer them.

2 We may learne, that the vnworthy and profane Receiuers of this Sacrament, doe not onely eate and drinke therein a ſpirituall iudgement (which hypocrites and carnall men doe not ſo much care for;) but euen bodily iudgements alſo, ſo that it may proue in the end and effect, no better then a very bane and poyſon vnto our bodies, and a meanes of many grieuous diſeaſes, yea and of vntimely death. For ſo it prooued (we ſee) to ſome of theſe Corinthians; and we can pleade no ſpeciall priuiledge. The more there-

fore that wee may loue
our bodily liues and health
the more, let vs make
conſcience of the former
duties. Theſe kinde of
iudgements here mentio-
ned, are not ſtrangers a-
mongſt vs, yea, the hand
of God in this kinde hath
lien a long time heauy
vpon vs, and though wee
cannot preciſely ſay (as
the Apoſtle here doth,)
That for this very cauſe,
ſome of vs are afflicted
with this diſeaſe, and ſome
with that, and ſo many
with the peſtilence, &c.
Yet hauing ſuch a preſi-
dent ſet before vs, in the
Word of God, of ſuch a
ſiume, puniſhed with ſuch
iudgements, it being too
apparant, that not onely
the

the ſame ſinne doth raigne amongſt vs, but that alſo the ſame Iudgements lie in great weight and meaſure vpon vs, wee haue iuſt cauſe to feare, that amongſt others, this very ſinne is one cauſe thereof. And therefore in ſeeking to remoue theſe iudgements, let vs haue a ſpeciall care amongſt other ſinnes to reforme this.

3 So oft as any of vs are guilty vnto our ſelues of vnreuerent and vnworthy receiuing of this Sacrament, and the more free wee haue beene with all, from any of theſe Iudgements, in the greater danger wee ſhould feare our ſelues to bee.

For

For wee are indebted, ſo many deaths and ſickneſſes to the Lord, which (except wee preuent betimes with true Repentance) we ſhall be ſure to pay, with the intereſt, either in this life, or in another. For the Lord as much hates this ſinne in vs, as in the Corinthians, and will be ſure at ſome time or other, by one meanes or other, to puniſh it ſeuerely; And the more he deferres to puniſh it, the more ſeuerely he will doe it, when hee takes the rod once into his hands, Let vs then in the feare of God take heed, how in this caſe wee too much abuſe the patience and long ſuffering of God; patience

ence wounded, becomes fury.

For the further inforcing of this, the Apoſtle ſhewes.

Firſt, the Iuſtice of God in this curſe of his: Secondly, his Mercy.

His Iuſtice, in that hee had not thus ſharpely iudged them, if they had iudged themſelues. For (ſaith hee) *if wee would iudge our ſelues, we ſhould not bee iudged, verſ.* 31. As though hee ſhould ſay: Wee may thanke our ſelues for theſe and ſuch like iudgements that lie vpon vs, and can no way blame God for them. For it is iuſt with him, the beſt of vs beeing ſo ſinnefull as we are, that when

wee

wee will not iudge and condemne our ſelues, wee ſhould bee in ſuch a manner iudged and condemned by him.

Hence we may learne,

1. That the beſt means to preuent any iudgement of God, whether temporall or eternall, is to accuſe, arraigne, iudge, and condemne our ſelues: and contrarily, the ſureſt way to pull downe all ſorts of Iudgements vpon our ſelues, is to iuſtifie our ſelues, and to the glory in the merits of our owne righteouſneſſe.

Would wee then in moſt effectuall manner preuent ſickeneſſe, ſhame, death? Let vs examine our ſelues, and ſearch

what

what ſinnes are in vs, and paſſe the ſeuereſt ſentence of condemnation againſt our ſelues that may bee. The more (if it bee done vnfainedly) wee ſhall condemne our ſelues, the more the Lord will iuſtifie vs.

2 The due triall and examination of a mans ſelfe, and the iudging and condemning of a mans ſelfe; doe one neceſſarily follow vpon another. Otherwiſe there is no good coherence of theſe words with the former.

He then that ſhal carefully and conſcionably examine himſelfe, ſhall be ſure to finde matter enough in himſelfe, to iudge and condemn himſelfe for.

So

So that hee doth moſt worthily eate and drinke this Sacrament, that ſhall diſcerne in himſelfe moſt matter of iudgement and condemnation: and none more vnworthy Receiuers thereof, then thoſe which can finde nothing in themſelues to iudge and condemne themſelues for.

Hee ſhewes ſecondly, the mercy of GOD towards them herein. That theſe iudgements (vnto them that can make right vſe of them) are but fatherlie and louing chaſtiſements and inſtructions, to keepe them from the common condemnation of the World. *But* (ſaith hee) *whilſt wee are iudged*

iudged, wee are chaſtened (or nurtured and inſtructed) *of the Lord, becauſe we ſhould not be condemned with the world.*

As if hee ſhould haue ſaid: You are notwithſtanding to behold Gods mercy towards you, ſhining in this Iuſtice of his. For hee doth not this out of any hatred hee beares to any of you, that are humbled vnder this hand of his, and can make a good vſe thereof. But as a louing and deare Father chaſteneth and correcteth his childe, when hee ſees him in any fault, not that hee might be auenged of him, but onely thereby to terrifie him, and keepe him from ſuch courſes

courſes, as might bring him to the gibbet, or gallowes, or any other ſuch ſhamefull end: So God exerciſeth you with theſe temporall chaſtiſements, that thereby hee might keepe, and reſtraine you from following ſuch courſes, as might bring you (with the reſt of the wicked world) to eternall damnation.

The conſideration hereof, ſhould not embolden vs to bee the leſſe carefull of the former duties, but rather to make more conſcience of them. For howſoeuer thoſe who receiue this Sacrament vnworthilie, doe not ſo eate and drinke their owne damnation, that there is

no

no means or hope of mercy left vnto them, beeing fallen into this ſinne, and though theſe temporall iudgements, which God inflicts as ſignes and tokens, that therein they eate & drinke their owne damnation, are to ſome perſons the effects of Gods loue, and the meanes to ſaue them from that damnation: Yet curſed, and deſperate muſt their ſtate needes bee, that ſhall in ſuch a manner abuſe ſo great a mercy and loue of God; yea, theſe temporary iudgements, doe ſo farre forth onely proceede from his loue, as they are ſanctified vnto vs, and made holy inſtruments, in and thorow them,

them, to ſee and behold what an odious and damnable ſinne it is to receiue vnworthily; and ſo they become a good meanes to make vs repent of it, and forſake that ſinne. In others they are but the fore-runners of eternall puniſhment.

Thus much for our helpe and direction, that we may bee worthy and fruitefull receiuers of this Sacrament.

The Lord for his mercy ſake pardon our former wants heerein; and mooue our hearts to the carefull performance of all theſe duties; that ſo wee may not onely auoyd the iudgements, which vnworthy receiuers are in

in danger to fall into, but that wee receiuing theſe Myſteries worthily, may in and by them, receiue the aſſurance of that grace and mercy, which is ſhaddowed and repreſented by them, euen the full and perfect Redemption of our bodies and ſoules, through the ſacrifice of Chriſts Body, and his moſt precious bloud-ſhed vpon the Croſſe,

Amen.

FINIS.

A Briefe Forme of Examination.

Containing occasionally *the maine Principles* of Religion.

I.

Question.

WHat is a Sacrament?

A. A mysticall signe ordained of God, to represent and seale to the worthy Receiuer, saluation by Christ Iesus, *Mat.* 28. 19. 1 *Cor.* 11. 23. *Gen.* 17. 7. *Rom.* 4. 11.

Q. *Who*

Q. *Who is Christ Iesus?*

A. The Eternall and onely begotten Sonne of God, and our onely Sauiour, *Mat.* 3. 17. *Rom.* 1. 3. *Iohn* 1. 14. 1 *Tim.* 2. 5. *Heb.* 2. 17.

Q. *What is God?*

Answ. An infinite and eternall Maiesty, the Creator and Gouernour of the world, *Psal.* 139. 7. 1 *Kings* 8. 27. *Esa.* 44. 6. *Psalme* 90. 2. *Genes.* 1. 1. *Psalme* 19. *Zacha.* 9. 10. *Pro.* 15. 3.

Q. *How many gods are there?*

Answ. Onely one in three Persons, *Iohn* 17. 3. *Exod.* 20. 2. 1 *Cor.* 8. 31. 1 *Iohn* 5. 7.

Q. *Which be those three Persons?*

A. God

A. God the Father, God the Sonne, and God the Holy Ghoſt: *Matth.* 28.19.

II.

Q. *How is Chriſt our Saiour?*

A. By redeeming vs from hell, and purchaſing Heauen for vs: *Mat.* 20. 28. *Iohn* 3.14,15.

Q. *What is Heauen?*

A. A place of euerlaſting ioy and glory. *Mat.* 25.34. *Luke* 16. 22. 1 *Cor.*2. 9. *Reuel.* 21 23. & 22.1,2.

Q. *What is hell?*

A. A place of euerlaſting torment: *Luke* 16. 23. *Reuel.* 20.20. *Mat*

25.46. *Esa.* 30.33.

III.

Q. *How came we in danger of hell?*

A. By sin, *Rom.* 5. 10. *Gen.* 2. 17. *Rom.* 5. 12.

Q. *What is sinne?*

A. A breach of Gods Commandements, 1 *Ioh.* 3. 4. *Rom.* 7. 7. *Gal.* 3. 10.

Q. *What are those Commandements?*

A. God spake, &c.

Q. *Haue all men broken these commandements?*

A. Yea, all without exception, *Rom.* 3. 9, 10. *Rom.* 3. 23. *Gal.* 3. 22.

Q. *Doth euery breach of these Commandements deserue euerlasting tor-*

ment

ment in hell?

A. Yea verily, *Rom.6.* 23. *Gal.* 3. 10. *Deut.* 27. 26.

IIII.

Q. *How many ſorts of ſin are there?*

A. Two: Originall, and Actuall.

Q. *What is Originall ſinne?*

A. A corruption of nature, whereby wee are inclined to the breach of all Gods Commandements, *Pſal.*51.5. *Rom.*18. & 8.2. & 7. 14.

Queſt. *Is this corruption in all?*

A. Yea: *Gen.* 8. 21. *Rom.*5.12.

Q. *How came wee to the ſame?*

A. By the fall of *Adam*, our firſt Father. *Rom.* 5. 12. 1 *Cor* 15 22.

Q. *How did he fall?*

A. By eating of the fruit of a tree that God had forbidden vpon paine of death, *Gen.* 3. 6.

Q. *What is actuall ſinne?*

A. A particular breach of Gods Commandements, in thought, word and deed, ariſing from Originall corruption: *Gen.* 6. 5. *Gal.* 5. 19. *Eph.* 2 3. *Rom.* 3. 13.

V.

Q. *By what meanes hath*

hath Christ redeemed vs from hell, and purchased Heauen for vs?

An. By fulfilling the Law, and dying for vs. *Phil.* 2. 8. *Mat.* 5 17. *ver* 3. 15. *Reuel.* 5. 9. 10. *Heb.* 9. 15.

Q. *How could the Sonne of God, being God, performe this?*

A. He tooke vpon him our nature, and so became God and man in one Person: *Iohn* 1 14. *Romans* 9. 5.

Q. *How did hee take our nature vpon him?*

A. He was miraculously conceiued by the Holy Ghost in the wombe of a Virgin, *Esa.* 7. 14. *Matthew* 1. 20. *Luke* 1. 35. *Ioh.* 1. 14.

Q. *What death did he dye for vs?*

A. An accurſed death vpon the Croſſe, *Mat.* 27. 35. *Gal* 3.13.

Q. *Was there no other meanes to ſaue vs?*

A. No verily, *Acts* 4. 12. *Rom* 7.23,24.

Q. *Doth our Sauiour Chriſt then continue ſtill vnder death?*

A. No: but he roſe againe the third day, and aſcended into Heauen, and there ſitteth in all glory at the right hand of his Father, making intercеſsion for vs, *Iohn* 20. *Mat.* 18. *Acts* 1. *Acts* 2.31. 1 *Cor.* 15. *Mar.* 16.19.

Q. *Shall*

VI.

Q. *Shall all men be ſaued by Chriſt?*

A. No: but ſuch onely [if they be of yeeres] as by Faith and Repentance become new men, *Epheſ.* 3. 17. *Col.* 2. 12. *Iohn* 3 16, & 1. 12. *Acts* 13. 39 *Mar.* 1. 4, 15. *Acts* 20. 21. *Iohn* 6. 35.

Q. *What is Faith?*

A. A confidence in the merits of Chriſt onely for ſaluation, *Acts* 16. 31. *Iohn* 1. 12.

A. What is Repentance?

A. An vnfained hatred of all ſinne for Chriſts ſake, *Acts* 3. 19. 2 *Cor.* 7.

10.11. *Mat.* 3.7.8,10.

VII.

Q. *By what meanes doe wee attaine vnto Faith and Repentance ordinarily?*

A. By the preaching of Gods Word: *Ephes.* 1. 31. *Rom.* 10.17.

Q. *What is Gods Word?*

Answ. His reuealed Will contained in the wri-ings of the Prophets and Apostles: 2 *Tim.* 3.15,16. 2 *Pet.* 1.10. *Luke* 24 27. 2 *Pet.* 3.2.

Q. *What were those Prophets and Apostles?*

A. Men that writ by diuine inspiration: 2 *Tim.* 3. 16. 2 *Pet.* 1.21.

Q. *What be the parts*

of

of Gods Word?

A. The Law and the Goſpell.

Q. *What is the Law?*

A That part of Gods word, which ſheweth the curſed eſtate that all men are in by reaſon of ſinne, *Galath.* 3. 19. *Romans* 3. 20.

Q. *What is the Goſpell?*

A. That part of Gods word which ſhewes how wee are freed from that curſe by Ieſus Chriſt: *Act.* 6.30. *Iob* 3.16. *Mar.* 1. 1.

VIII.

Q. *Where is Gods Word ordinarily preached?*

 A. In

10.11. *Mat.* 3.7.8,10.

VII.

Q. *By what meanes doe wee attaine vnto Faith and Repentance ordinarily?*

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A. That part of Gods word which ſhewes how wee are freed from that curſe by Ieſus Chriſt: *Act.* 6.30. *Iob* 3.16. *Mar.* 1. 1.

VIII.

Q. *Where is Gods Word ordinarily preached?*

Answ. In the Churches of Christ.

Q. *What are the Churches of Christ?*

A. Holy Assemblies, ioyning ordinarily, and orderly together in the worship of God, 1 *Cor.* 1. 2. and 2 *Cor.* 1. 1 *Tit.* 1. 5.

Q. *Wherein consists the worship of God?*

Answ. In hearing the Word, receiuing the Sacraments and prayer. *Mat.* 28. 18, 1. *Act.* 15. 21. 1 *Tim.* 2. 1. 1 *Corinth.* 11. 23.

XI.

Quest. *By whom is the Word of God preached?*

A. By

A. By the Miniſters of Chriſt: *Eph.* 4 11, 12.

Q. *What are the Miniſters of Chriſt?*

A. Such as hauing gifts giuen them of God, are ſet apart by the Church, to preach the Word, adminiſter the Sacraments, and to bee the mouth of the people vnto God in prayer: *Hebrewes* 5. 4. *Romans* 10. 15. *Romans* 11 20.

X

Q. *Doe all attaine vnto Faith and Repentance vnto whom the Word is preached?*

Anſ. No: but thoſe onely in whom God of his

his ſpeciall grace, workes the ſame by his owne Spirit, *Acts* 16.14. *Eph.* 2.8. *Rom.* 10.17.

Q. *What are thoſe?*

A. His Elect: *Act.* 13 48.

Q. *What are they?*

A. Such as from all eternity hee hath purpoſed to ſaue by Ieſus Chriſt: *Rom.* 9.22, 23. 1 *Theſſal.* 5.9.

Q. *Is there any thing in them aboue others that moueth God hereunto?*

Anſ. Nothing in the world, but his owne meere good will and pleaſure. *Epheſ.* 1.4, 5, 11. *Rom.* 9. 18, 22.

Q. *Why doth hee vouchſafe this grace to Iem?*

A. For

A. For the praiſe of his glorious Mercy: *Rom.* 9.23.

Q. *Why doth he deny this grace to other ſome?*

A. For the Praiſe of his glorious Iuſtice: *Rom.* 9. 22.

XI.

Q. *What ſhall bee the eſtate of thoſe, that attaine vnto Faith and Repentance?*

A. They ſhall in this life daily grow and increaſe therein, *Pſal.* 1.3.

Q. *By what ſpeciall meanes ſhall they grow and increaſe therein?*

Anſ. By the due vſe of the Word, Sacraments and Prayer.

Q. *But*

Q. *But what shall their estate bee after this life?*

Ans. Their soules shall goe to heauen, and there remaine till the last day, and then both body and soule shall bee vnited againe, and both shall continue with Christ in all glory in heauen for euer and euer.

Quest. *What is the last day?*

A. A day of generall Iudgement, wherein all flesh shall bee raised from death, and receiue finall sentence from God, for that which they haue done in this life, *Matth.* 25.31.&c.

Quest. *What sentence shall passe vpon those that repent*

repent and beleeue in Chriſt?

A. They ſhall bee acquit from all their ſinnes, and receiued into euerlaſting glory, *Mat.* 25. 34.

Q. *What ſentence ſhall paſſe vpon the reſt?*

A. All their ſinnes ſhal bee diſcouered and to their charges, and they ſhall bee caſt body and ſoule into hell fire, *Mat.* 15,41. &c.

XII.

Q. *How many Sacraments are there?*

A. Two; Baptiſme, and the Lords Supper. *Mat.* 28. 19. 1 *Cor.* 11. 23. &c.

Q. *What*

Q. *What is Baptiſme?*

A. A myſticall waſhing with water, in the name of the Father, Sonne and Holy Ghoſt, *Tit.* 3 4. *Mat.* 28. 19.

Q. *What doth water ſpecially ſignifie?*

A. The Bloud of Chriſt, *Epheſ.* 5.25.

Q. *What doth the waſhing ſignifie?*

A. That wee are freed from the guilt of ſinne, and ſanctified by the merits of Chriſt, eſpecially by his death and blood-ſhedding: *Epheſ.* 5. 26. *Mar.* 1.4. *Acts* 2.38 *Tit.* 3.5. 1 *Cor.* 6.11.

Q. *Who are to be admitted to Baptiſme?*

A. All that truely pro-

profeſſe Faith and Repentance: and their Infants: *Acts* 2. 38, 39. *Act.* 8. 37. *Gen.* 17. 7. 1 *Cor.* 7. 14.

Q. *Who are thoſe?*

A. Such as doe nothing that is manifeſtly contrary thereunto in the knowledge of men, or if they haue done any thing, giue good ſigne of ſpeciall Repentance for the ſame.

Q. *How oft are they to be baptized?*

A. Onely once.

Q. *When are they to bee Baptiſed?*

A. Aſſoone as they can bee admitted thereto by the Church where they are called to liue: *Acts* 2. 41. & 8. 36. & 10. 47.

Q. *What*

XIII.

Q. *What is the Supper of the Lord?*

A. A Myſticall Communion in breaking and eating of bread, and drinking of wine in ſpeciall remembrance of Chriſt. *Matth.* 26. 26. 1 *Cor.* 10 16.

Q. *What doth the Bread and Wine ſignifie?*

A. The body and bloud of Chriſt, 1 *Cor.* 10. 16.

Q. *What doth the breaking of the bread ſignifie?*

An. Thoſe paines he indured in ſoule and body for our ſaluation, eſpecially vpon the Croſſe, 1 *Cor.* 11. 24.

Q. *What*

Q. *What doth the eating of the Bread, and drinking of the Wine ſignifie?*

A. That by the vertue of his merits (eſpecially of his death and bloodſhedding) applied to vs by Faith, wee are not onely freed from eternall death in hell, but ſhall liue with him in heauen for euer and euer.

Q. *Who are to be admitted to the receiuing of this Sacrament?*

An. All, that hauing beene baptiſed, continue in the true profeſsion of Faith and Repentance, 1 *Cor.* 11.27,28,29.

Q. *How oft are they to receiue the ſame?*

Anſw. As oft as it may con-

conueniently bee administred in that Church, in which they haue calling to liue: *Act.* 2.42. & 20.7.

XIV.

Queſt. *Who are worthy Receiuers of this Sacrament?*

An. Such as bring a holy appetite thereunto. *Mat.*5 6.

Queſt. *What is that appetite?*

A. A ſpirituall hungring and thirſting after Chriſt Ieſus and his merits.

Q. *Whence doth this appetite ariſe?*

A. From a ſenſe of the weakneſſe of our Faith and Repentance, and

a deſire to haue them ſtrengthened: *Acts* 2. 37. &c.

XV.

Q. *How may wee come to this true ſenſe?*

A. By preparing our ſelues before hand thereunto.

Q. *How are wee to prepare our ſelues?*

A. By examining the ſincerity of our Faith and Repenance, by the ſpeciall fruits thereof: 1 *Cor.* 11. 28.

Q. *What are they?*

A. A conſtant and conſcionable care to vſe all meanes for the getting and increaſing of them, and

and a reſolute purpoſe and indeauour to obey God in all things for Chriſts ſake.

XVI.

Q. *What if we be vnworthy receiuers of this Sacrament?*

A. We ſhall then eate and drink our own Iudgement, 1 *Corinthians* 11, 27, 29.

Q. *What if we contemne or neglect to receiue this Sacrament?*

A. Wee therein declare that wee contemne or neglect that which is ſignified thereby and offered therein, 1 *Corinth.* 11. 29.

Q. *What*

Q. *What if wee receiue the ſame worthily?*

A. Wee ſhall receiue thereby Chriſt himſelfe, and in him more and more aſſurance of our ſaluation, 1 *Cor.* 10. 16.

Q. *What if wee ſhall bee vniuſtly put from this Communion?*

An. God in this caſe will accept our will for the deed.

FINIS.